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# The Far East.

A MONTHLY JOURNAL,  
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JULY, 1877.

# The Far East.

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# THE FAR EAST.

A Monthly Journal,

Illustrated with Photographs.

CHINA AND JAPAN, JULY, 1877.

## The Way to Ichang.

"I have voyaged—and voyaged—and voyaged; but I declare to you, Master Jack, I had rather be here, with you and Nature, than play spaniel to the finest dame in the city."—*Two Travellers.*

The United States' Ship *Monocacy* steamed from Hankow on Thursday morning, the 15th March last, bound up the Yangtze river to Ichang. Since 1861, when the port was opened to foreign commerce, Hankow has been the limit of navigation for merchant vessels on the great waterway of China. To foreigners it is the most important trading mart in the interior; only six hundred miles from Shanghai, its commercial prosperity has been largely influenced by the latter port. Ichang is an important city in the province of Hupoh, 355 miles above Hankow, and nearly one thousand miles from the sea. The port was opened to foreign commerce by the recent Treaty of Chefoo.

Certainly a river voyage into the very heart of China has many attractions; an excellent opportunity is afforded to view the changeful scenery of the land; and one so inclined, may study somewhat the conditions and characteristics of an interesting people. I am one of those who believe that the Chinese improve on a closer acquaintance. But this is necessarily a brief sketch: a mere outline of a visit to the newly opened port of Ichang; for, on such occasions, the movements of a vessel of war are too rapid to favour the "filling in of the canvas." The finished picture is the after-work.

Leaving Hankow, the course of Yangtze trends through a flat and uninteresting country for a distance of one hundred and fifty miles. At that distance from Hankow, the waters of the Tung-ting, the largest lake in China, joins the river; but, thus far, there is very little to invite attention. The land is low, the depression covering a vast area, and consequently the inundations in the summer season are severely destructive. From Tung-ting to Shi-show, the Nan-tsuin hills, a bold mountain-

ous chain rising 1,500 feet, are occasionally seen in the distance, and at Shi-show the hills touch the river bank. This is the only high land contiguous to the river for nearly two hundred miles, and is an agreeable break in the monotonous level. The little walled town of Shi-show nestles among the hills, on the right bank, at a sharp bend of the stream, and some temples on the hill-tops, fringed around with trees, give a pleasing effect to the view.

Throughout the distance the course of the river is very tortuous, and rapid currents and shoal water are serious obstacles to speedy and successful navigation in the spring season of the year. In the summer months, until June, the water often rises ten and twenty feet, the current proportionately increasing with the greater volume of the stream. Whatever of success awaits the opening of Ichang, in a commercial point of view, it is very certain that a special class of steamers, of great power and light draught,—such as navigate the large rivers of America,—must be introduced to aid the enterprise.

March 19. Reached Sunday Island, two hundred and fifty miles above Hankow. Further progress was now stayed, owing to shoal water; careful soundings of the river showed only seven and a half feet in the deepest channel. This rapid fall of the water necessitated a delay of a week, and advantage was taken of the time to survey the channels on both sides of the island. The English gunboat *Kestrel* was at anchor here, bound down the river, having failed to reach Ichang.

While at anchor off Sunday Island, a goodly number of people from the villages thereabouts ventured to come on board the ship, several women being among the visitors.

Bidding adieu to the *Kestrel*, another effort was made on the 27th of March to cross the broad sandy bar at the head of Sunday Island. Muscle and grit, full steam power, and clever handling of the ship, forced her safely over the bar into deep water, to our unbounded satisfaction, and the passage up the river was continued. Next day Sha-sze was reached, in the



afternoon, and there the ship remained at anchor for a couple of days.

Sha-sze is the first port of particular importance on the upper Yang-tsze; it is 285 miles above Hankow. The town straggles along the left embankment for nearly two miles. It presents all the usual characteristics of Chinese industry; junks crowd the port, receiving and discharging their cargoes; and the restless crowd of motley natives, coming and going, would be bewildering to the Western stranger. The junks trade from above and below Sha-sze, making that port the end of their voyage, transferring their cargoes to craft suitable to the changeful navigation of the river. The trade covers opium, tobacco, drugs, silk, wax, and, I believe, small quantities of gold from the province of Sze-chuen. Viewing the resources of the country, as they are hastily presented while making a voyage on the Yang-tsze, one is at little loss to understand somewhat of the reasons hitherto inducing the Chinese to remain an isolated nation. The land yields everything for the common purposes of life; and the great plains are carefully cultivated. Rice and wheat, thus far, are extensively grown, forming a large trade with distant parts of the empire.

A few miles above Sha-sze the land becomes undulating, and more varied in picturesque effect. The trees thicken; and liliac and fruit blossoms are interlaced with full green foliage. Gray and grim old habitations, showing their delapidated gables in all manner of odd ways, are dotted over the landscape; and on the elevated ground are the earth mounds wherein the "forefathers of the hamlets" are gathered to final rest. No church-crowned hills perfect the scenery in China, but pagodas and Buddhist temples,—the latter fantastic and gaudy enough in all outward seeming, with an accompaniment of grotesque images,—supply the place of our own sacred architecture. The village of Yang-chi (about thirty-five miles beyond Sha-sze) is the prettiest view on the upper river; it nestles in greenery and blossoms. Directly north of the town is an extensive quarry, where limestone is burned and made into tiles. As at other similar places on the river, industry of the people is evident; junks and small row-boats (sampan) throng the beach; and hundreds of men, women, and children, gather at every available point to watch us as we glide along, within ten yards of the shore.

Again the open country; again the same rich cultivation; vegetation trailing down the sloping hills, kissing the waters of the Great River; and so this vast panorama of cultivated grandeur keeps on unfolding itself, for miles

and miles. The choicest of rural scenery is presented to the voyager. This wide region is certainly one of the most lovely in China; so unlike the sparse cultivation and sameness on the seaboard of the northern provinces, or the severe sterility of the coast scenery in the south. No pen can fully describe it; portions might be selected and placed under the lens for examination, but it would all teem with beauty.

Twelve miles above Yang-chi, the Chin-kiang, which flows from the westward, joins the waters of the Yang-tsze. The walled city of Itu stands at the junction of the two rivers, on the right bank; the river front has no signs of trade; the only prominent features about the city walls being the fantastic roofs of the temples. A high mountainous country fills the view to the westward. The river banks now rise in huge bold masses of sandstone, one and two hundred feet high. The acclivities of the hills and the occasional clefts, which form long sweeping valleys, are teeming with cultivation; every ridge and slope, wherever practicable, is carpeted with green. The country retains this same bold character, more or less beautiful, until Ichang is reached. Three miles below Ichang, about a mile backward from the river, a monastery is perched on the summit of an isolated mountain peak, 1230 feet high; the view is very romantic.

*April 1.* Anchored off Ichang at 11, A.M.

Several high hills, pyramidal in shape, face the city, on the opposite bank of the river, and present a marked feature in the view from the anchorage. Beyond, and in the valleys, as far as the eye can reach, the quiet beauty of nature rests over all the land.

About four miles above Ichang, near the small village of Tung-yan-Tung, is the Mi Tan gorge, revelling in magnificent and picturesque effect; where peak dips to peak, almost forming natural archways. Elsewhere the sides of the gorge rise vertically four and five hundred feet; and in the face of a steep cliff, about one hundred feet from the summit, overhung with a great jagged mass of sandstone, is a large cavern, or grotto, where a shrine has been raised to the memory of some deified woman; and, combining art with nature, a temple has been constructed for the worshippers of Buddha. The temple is gained by ascending several hundred rude stone steps, taking a zig-zag course up a steep cleft in the mountain, the sides of which revel in wild luxuriousness. The temple is in charge of four or five priests, who, in addition to their devotional exercises, serve tea to pilgrims and visitors; they treated our party most kindly, and seemed thankful



enough for our small donation of *cash*. The priests of China, in all parts of the country, gain a share of their income by entertaining travellers; for the temples are often used as taverns, and spacious apartments are set aside for visitors. Near one of the tea rooms is a huge metal urn, the outside curiously wrought and figured, in which devotees burn the joss-paper purchased of the priests. The cave has two entrances, formed by a massive natural column of conglomerate and sandstone, dividing its mouth: and half a dozen descending steps reach the interior. The cave is perhaps one hundred and sixty feet in circumference, gradually decreasing to the dome-like roof, which is about thirty feet high. The effect of the dimly lighted chamber is very fanciful. Facing the entrance, on a pedestal four or five feet high, is the shrine of the deified one, adorned with idols and joss-sticks; and ranged around, in artificial niches and on pedestals, are wooden images bedaubed with every shade of colouring, dedicated to the gods of fire, water, wind, etc. Some of these grotesque figures are five feet high, and of singular formation. Inscriptions cover everything: the sides of the cave, the roof, and the columns, all are filled with characters—perhaps interesting to the sinologue. On one side of the entrance is a large and handsomely polished slab, and on the opposite side a large bell is suspended, which the priests say is a thousand years old.

As a natural formation, and owing to its peculiar situation, the cave is an interesting curiosity. But it is not the tinsel picturesqueness of the temple that gives interest to the scene. It is the lofty mountains and deep valleys that adorn the locality with endless beauty: the Master has wrought the plan of perfectness. Strip the shrine of these grand associates and it dwindles to a gaudy show. Near and afar, on terraced hill side, on mountain top, and in the valley, the richest vestments of nature spread over all. Wheat, millet, rice, beans, and fruit trees, fill every available spot; and rude dwellings are scattered and half concealed by the clustering foliage.

From the summit of the hill the view is imposing. A deep chasm, running through a range of high mountains to the west, marks the windings of the Yang-tsze in its course to Sze-chuen; undulating land fills the view to the east; and a beautiful country, rich and ripe in variegated splendour, presents itself, to the north and the south.

Above Ichang we visited a native foundry, if such a place may be so called, and got a view of the Chinese method of iron casting. The vase-shaped furnace in which the iron is melt-

ed is made of fire-proof clay and stone, and will perhaps hold one hundred-weight of metal. The current of air, or blast, passing through two openings in the sides of the crucible, is caused by the piston-like motion of a rod, fitted with air valves in a cylindrical chamber about six feet long and two feet in diameter: the rod being worked in and out by hand. The moulds are similar to those used in Europe and America, only of a ruder description, and the flasks are quite suitable for the work. Though somewhat roughly finished, the castings examined were found to be good and strong.

If rambles generally recorded the many ways that *wild* animals are trained to a useful service, one would have little occasion to wonder at the perfect training of *domestic* animals. At Ichang, alongside the ship, I saw an otter tethered to a fishing boat; and the way the little beast dived into the water, secured its prey, and retrieved, was a beautiful instance of man's utilization of animal instinct.

The formal opening of Ichang took place on the 5th of April. Commander Fyffe, U. S. N., General Shepard, and a party of officers from the *Monocacy*, visited the shore, and were met by the Taotai of Ichang and other native officials. At 11.45. A. M., the American flag was hoisted over the newly established Consulate, being the first foreign ensign so raised, thus far in the interior of China. As the flag touched the head of the staff, the guns of the *Monocacy* thundered a salute, while the band on shore hailed the "Stars and Stripes" with the air of the national song.

After the formal opening of the port many hundreds of people were permitted to visit the ship. Day after day the decks were crowded, and the respectability of the visitors was apparent. They exhibited the liveliest interest in all they saw: our great guns and machinery receiving especial attention. Whatever trouble was anticipated at the opening of Ichang, owing to the generally supposed aversion to foreigners at that port, in our case it was purely mythical. The disposition of the people was most friendly. The Chinese have adapted themselves to their western visitors at other out-laying ports in the Far East, and one may reasonably expect the same adaptability of the people of Ichang.

Ichang, in latitude 30°. 42'. N., longitude 111°. 30'. E., is a walled city in the province of Hupch; it stands on the left bank of the river, within ten to fifteen miles of the Ichang gorge, and the rapids terminating the present steam navigation of the Yang-tze. Architectural beauty is not a feature in the building of Chinese cities, and Ichang is no exception. It



is a large and populous city, and one of considerable commercial importance, having trade with Sze-chuen, Honan, and other provinces. Hundreds of junks crowd the port. The imports are camlets, cloths, seaweed, Sapan wood, Patrici, Malwa, Sze-chuen, and Yunnan opium; and the exports cover native medicines, wood oil, silk, tobacco, vegetable wax, wheat, millet, rice, and varieties of fruit.

How far foreign commerce will benefit by the opening of Ichang is a problem. Time, the custodian of the future, shall answer; a peaceful way through China to India is perhaps the end most to be desired. One thing is certain, the development of China is assured, and will present new ground for the enterprising foreigner as well as for the Chinese themselves. With communication through the heart of the country, it remains to be seen how far the

foreigner can compete with the native merchants in the interior. Hitherto the exactions on foreign goods, the rapacity of the native guilds, and the greed and jealousy of the officials, have been serious drawbacks to the importer. Consular reports however affirm that trade with China is increasing. But will the spirit of rivalry that has led to the official protection of a fine fleet of merchant steamers lead also to the introduction of steam machinery, and the necessary accompaniments, for mining and spinning and weaving? Is it wide of the mark to think that the ultimate influence of the foreign merchant in the interior markets, turns on the question of establishing manufacturing mills at the most advantageous ports of China already open?

G.

### China as a Mission Field.

By the kindness of Dr Williamson, we are permitted to publish the paper read by him at the Missionary Conference, to which we referred, briefly, in our last issue. The paper is suggestive to a degree; and we are convinced that many of our readers, who have been accustomed to think of the Chinese as an effete race, ignorant and impoverished, will be somewhat surprised at the facts brought before them, by one who, from his long residence in China, and intimate acquaintance with his subject, speaks with authority. Every one who has experience of the Chinese, must acknowledge the justice of Dr Williamson's conclusions respecting the destiny of their race. Quiet, law-abiding, industrious, contented, hard-living, and withal intelligent, they are without exception the best colonizers in the world. The only regret is, that, having so productive a country, their government is so bad, that they are unable to make the most of it; and that they are induced to go and work mines, and otherwise labour, elsewhere, when they have minerals and most prolific land, yet unavailed of, on their own territory. We commend the paper to the attentive perusal of all interested in China.

### The field in all its Magnitude.

**H**AD I, say, ten days, and strength to speak day and night, I might hope to convey to your minds some idea of the Field of Missionary Labour in China in all its magnitude; but

limited to half an hour, I am at loss how to proceed. There is one consolation. You all know more or less of the Field—some of you more than I do. My aim therefore clearly must be, not description, not statistics, but rather suggestion.

I shall not therefore attempt details, but only seek to place certain facts and topics of reflection before you, and address myself not so much to your heads as to your hearts,—that the great facts we all know, may, in all their due proportions, sink down deep into our being, awaken there new fervour and a determination to reconsecrate ourselves afresh, living sacrifices to God, which is our most reasonable service.

I have sometimes likened China to a polygon of a thousand sides—and the comparison is not exaggerated: for the aspects under which the Field may be viewed are innumerable; and each side is worthy of our most careful study: and is capable of the most powerful elucidation. To-day, however, I shall confine myself to two or three.

I.—First, then, let us look at the

#### PHYSICAL ASPECT OF THE FIELD.

Each province is about as large as Great Britain; so that China proper, may be compared to eighteen Great Britains, placed side by side. But when we include Inner Mongolia, Manchuria, Thibet and other dependencies, we find that the vermilion pencil lays down the law for a territory as large as Europe and about one third more. Moreover, extending southwards



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THE FAR EAST.



SHINTO TEMPLE OF SEI-SHO-KO, HIGO, JAPAN.





several degrees within the tropics, and penetrating to the limit of the temperate zone, possessing every description of soil and degree of altitude from the sea level to the line of perpetual snow, China produces everything necessary not only for the daily wants, but also for the luxury of man. Perhaps there is nothing, animal, or vegetable, which grows in any part of the world that would not also flourish in some part or other of this great country.

The products of the soil however wane in importance when compared with the mineral resources of the empire. I have written pretty fully on this subject elsewhere, and so will merely allude to it here.

Minerals of all kinds literally abound—not in some parts of China only, but in every province. One sentence will give you some idea of the subject. The aggregate of all the coal fields in Europe, according to the official catalogue of the Great Exhibition of 1851, is 20,720 square miles: whereas in China alone the estimate is 419,000 square miles or *more than twenty times as great*. Side by side with the coal is iron ore of all kinds, not a little of it of the very richest description. But coal and iron are the great material powers on earth. The country which possesses the largest share of them, other things being equal, will play the most prominent part in the world. It is therefore clear that there is a momentous future before China.

So much in general for the area and resources of the country.

There are other and most important considerations. Is the soil worn out? Is the country effete? Are the people decreasing in numbers or degenerating in quality? What is the character of the field in these respects?

This opens up the most commanding aspect of all; for it is in the future of China we see the true magnitude of our enterprise, and find our grand encouragement to persevere even amid manifold disappointments.

In reference to this question, therefore, our reply is that in the Eastern Hemisphere, at all events, for variety and fertility, it stands not only unrivalled but unapproached.

And it will continue so; for such countries grow in richness in proportion as they are cultivated.

As the Chinese advance therefore in acquaintance with the laws of agriculture and horticulture &c., and, the higher the appliances they use, the more rich and valuable will be the yield in every department. The mineral resources alone—as yet all but untouched—justify us in believing that the Sun of this country's great destiny is just arising—hardly yet above the horizon. These stores of mineral wealth have

not been reserved to this age of the world without some purpose; and I think that they intimate clearly, the designs of Providence. With the exception of the Western States of America there is no part of the world which can for one moment be placed in comparison with China. I therefore believe that the two great countries of the future, will be the Western States of America, and the Provinces of the Flowery Land.

There is a trait in the Chinese character, not so often attended to, but which demands special notice at the present moment. I refer to the fact that they are the great colonizers of the East.

Every one knows what immense tracts of country, both continental and insular, remain comparatively untouched—in a state of nature—the home of wild beasts. By far the greater part of Anam, Cambodia, Siam, Burmah, Sumatra, Java, Philippine islands, Timor, Borneo, the Celebes, Papua, the Sandwich islands, and others—literally millions of square miles—about as much as our largest continent, yet remain covered with jungle. The natives are comparatively a lazy and hopeless race. Europeans fall before the insalubrity of some of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these unwholesome regions. They are entering these districts by thousands, and every year they are extending their points of emigration. There is hardly a tiny islet visited by our naturalists in any part of these seas, but Chinamen are found. The probability is, this will increase: and the natives will either fall before them, or become incorporated with them. It is clear, the Chinese will ultimately become the ruling spirits in these lands. The same holds good in reference to Thibet, Mongolia, Manchuria, the north of the Amoor, and Asiatic Russia.

Our field, therefore, is not confined to China proper. The religion we impart, the education we communicate, the influence we exert, and the books we publish, will tell in all directions: and every year more and more. They alone, as far as we can see, are fitted by Providence for domination and permanence in these stupendous regions. As we evangelise them, they will carry the torch of truth to dark, benighted races, which inhabit these countries.

But leaving this line of thought; there is another in which the magnitude of our work comes powerfully before us. I refer to the historical aspect of this country. We have to deal with the oldest nation in the world. One whose history extends back four thousand years. Whose roots are deep and strong—whose mighty trunk, gnarled with age, is yet fat and



full of sap, and as flourishing as ever. A people whose prepossessions and prejudices and cherished judgments are the outgrowth of millenniums. Whose literature, ancient and vast, is as powerful as ever with the people. We have to meet and overthrow many of their deepest convictions; or rather to cut down the ancient branches, graft new ideas on the old stock, and infuse new life into it. They oppose us manfully. They say that principles which have prevailed among them and governed and preserved their nation in the Past, can do so also in the Future, and so on.

A wonderful proportion among the people in all parts of the country can read.

They are therefore prepared to meet us with our own weapons—newspaper against newspaper, literature against literature. When we think over this aspect of the field, and the disadvantages under which we labour, we cannot but exclaim:—"Who is sufficient for these things?" Yet here, as in the other aspects of the field, the elements of hope preponderate. Their written language is one; so our strength need not be fretted away on a multitude of dialects. A book written in the simple, yet most beautiful, style of their commentaries, is intelligible, not merely to scholars, but to the great mass of shop-keepers and dealers throughout all the eighteen Provinces; and not only so, but is equally intelligible to all educated Chinamen in Manchuria, Mongolia, Thibet, Corea, Japan, Cambodia, in the islands of the sea, and in whatever part of the earth Chinamen dwell. Our power therefore of reaching this enormous mass of human beings is, in God's Providence, singularly simplified.

But it is time to look at

#### THE MENTAL ASPECTS OF THE PEOPLE.

I need not dilate to you upon the capacities of the Chinese,—their patience, perseverance, ingenuity, power of observation, application and endurance; nor need I tell you, that not a few of them have mastered every new art and science we have set before them. You all know that intellectually they are fit for anything. Here again, the magnitude of the work comes out in all its arduous proportions. In all important aspects they are quite equal to ourselves; they have proved themselves so—in diplomacy, mercantile enterprise, and in many other ways. But here too we have an element of hope. The nation with which we have to deal is not a dull, unappreciating people—but a keen, inquisitive race, ready to examine everything we place before them, adapted to receive our highest education, and able to utilise it. They are not so terribly wedded to the past as

they have been often represented to be. They respect the past, but so far as the private people are concerned, they are prepared to adopt whatever improvements will lessen labour, cheapen materials, or improve their own position. They are as ready for this as the Japanese; and, were they as free, would leave the Japanese far behind. The great drawback is the immobility of their Government. When once this is removed they will commence a career which will yield most wondrous results. They are men, and have all the characteristics of humanity. I think, therefore, we may reasonably indulge the hope that the time is coming when their wretched roads shall be superseded by splendid highways; when their noble plains, placed under systematic irrigation, shall yield yet more luxuriant crops of far finer qualities: when their rude implements shall be displaced by efficient machinery; when human sinews and human hearts, at present ground to earth by labour more severe and heart-rending than that endured by the beasts of burden, shall be relieved by steam, and men set free to rejoice in their work; when railways—our *via victoria*—shall cover the country, and thus local starvation be for ever unknown; when the trunk lines shall connect with northern and southern Europe: the telegraphic wire shall flash intelligence to every town and village; and China shall, in reality, be embraced in the sisterhood of nations. I therefore anticipate a glorious career for China, and look forward to the time when the Chinese will join the Anglo-Saxon in carrying forward the destinies of the world.

But the magnitude of our work can only be duly estimated when we consider

#### THE SPIRITUAL ASPECTS.

What pen can describe this? The highest power of the highest archangel would pale before such a task. The world sneers at this aspect; but I greatly misjudge you, if you will not thank me for drawing your attention, at the beginning of our conference, to the most arousing and solemn of all considerations which can be contemplated by us. The mind of man is the most wonderful thing under Heaven. It has been said that one soul is worth all the efforts of all the workers, in all parts of the world, from the beginning of time to the present, and on to the end. And this has been esteemed "sentiment." But it is not so. It is the highest and most indubitable truth. The more we study the wondrous capacities of man, the more profoundly are we impressed with the truth of the remark. We are accustomed to speak of the limitation of our faculties; but this is a mistake: they in themselves are capa-



ble of most extraordinary extension. Apply a telescope to the eye, and our powers of vision are increased a hundredfold or a thousandfold, as the case may be. So with the ear: and so with all our powers. The limitation does not lie in the mind, but in the instrument: and with a glorified body like unto Christ's glorious body, who can foretell the power of vision, or hearing, or action, of which man may become capable? We can see no limit so far as our intelligence goes, to accomplishing almost anything. We have penetrated the mysteries of nature and know how things have been made. We could almost construct a world or a system if we had only the ability to put materials together. So far as knowing how to do it goes, the intelligence of man is sufficient. Archimedes said he could move the world if he only had a lever of sufficient length, and a fulcrum on which to rest it. But this is nothing. The great Syracusan philosopher might have gone much further. There are many mathematicians of our own day who could work out problems almost infinitely more startling. The faculties of the human mind are, in fact, of the most limitless kind—limited only by physical surroundings.

But that is not all. There is another feature in this connection, which adds immensely to the unspeakable importance of man. Not only are his faculties of the most varied and mysterious character, but they are intensified by the fact that they are not stationary powers; far less decaying powers; but powers under the law of endless development. The more we learn, the better adapted we become to take in more. The greater the variety of circumstances through which we pass, or studies in which we engage, the greater our experience and the higher our abilities for weightier tasks. So also with our sensitive nature; each fact or thought brings with it, its own burden of joy or sorrow. The wider therefore our knowledge or range of intelligence, the greater our joy. And this widening and deepening will go on for ever!

Who then can estimate the magnitude of our work? Yes, these are the sort of things we seek to save—souls of men!—not things which can be weighed and measured, *but souls!* Not things which can be estimated at such and such a value—*but souls!* Not dead things, but things that can think and feel and act,—things that can understand us, love us, aid us, cheer us in our work; or themselves work works of wonder, and cover earth with beauty. Not things whose parentage is nature; but spirits created in the image of God,—*spiritual beings*, whose capacities surpass all investigation,—

and whose greatest glory is, that these capacities are under the law of never-ceasing progression in knowledge, power and joy;—*and whose existence runs parallel with God's.* These are the things we come to save—lost souls—men out of the way, that we may lead them into the kingdom of God, and thus enable them to shine as the brightness of the firmament and as the stars for ever and ever!

When we think of all this: of the limitless and ever progressive character of the capacities of the human mind, we feel constrained to exclaim:—No wonder Christ died to save man!

Here then we are face to face with a country whose resources are as yet intact, and of infinite promise; a people which, if scattered over the whole earth, would so occupy the world that every third man we met, in any part of the globe, would be a Chinaman, and every third house a Chinese dwelling: a race possessing the most vigorous physical powers, unwearied patience, and the most dogged perseverance, destined to domination all over the East and the islands of the sea. A people whose intellect is, in all important aspects, quite equal to our own—and who are just awakening to life,—like some mighty giant from a long sleep, arousing himself, shaking his hoary locks, rubbing his dim eyes, surveying his position, feeling he must act, but not knowing how. Not a giant! I am wrong. But three hundred millions of immortal spirits made in the image of God—aroused from the dead past, and looking all around for guidance.

God in His Providence has placed us here to direct them into the paths of truth, righteousness and salvation—a handful of men and women at the various ports, on the outskirts of this great Empire, with one or two isolated individuals here and there in the interior,—in all, a few men, overwhelmed in the crowd around them. What can we do?

Gideon and his lamp-bearers; the priests marching round about Jericho; Jonathan and his armour-bearer before the hosts of the Philistines; are nothing to our position. Yet we falter not. We know that "He who is for us, is more than all they who are against us." We are the pioneers of Eternal Truth. Ignorance and sin and misery cannot prevail for ever. The Infinite One cannot brook defeat. We are His messengers. We are preparing the way of the Lord; and just as sure as there is a God in Heaven, the foundation of Whose throne is righteousness, so shall the time come when His will shall be done in all these plains of China as it is done in Heaven. Our cause must triumph, there can be no question about this. Therefore we falter not. We are no-



thing; but God works by means of *nothings*, that no flesh may glory in His presence. *Nothings full of the Holy Ghost*, who are then mighty, through God, to the pulling down of the strongholds of sin and Satan. Let us therefore bow before Him in the dust.

God however uses means; and He expects us, His "stewards," to be faithful. In view therefore of the magnitude of the work, it becomes us most solemnly, earnestly and searchingly, to examine ourselves and see whether we *personally* are fully occupying our talents; and, as *a body of men*, whether we are in the highest measure utilizing those gifts which God has distributed among us.

This is one great object of this Conference—to deliberate regarding the position and prospects of the kingdom. At the Lord's command we are here as invaders of the oldest and mightiest of all the strongholds Satan has ever held on earth. The Master expects every man to do his duty. No army goeth to war without the most careful inquiries into the character of the enemy's country; the amount of his forces; how best to meet them, &c. Above all, the greatest care is taken that each contingent has its proper work, and the men best adapted for special services are told off for those services. Thus the whole available forces are utilized in the highest possible way.

Engaged in a far more subtle warfare, are we at liberty to go on, each man for himself, without preconcert or mutual understanding? Is not combined and wisely considered effort, our most solemn and manifest duty?

Our warfare is the most real of all. Visible things are evanescent. The invisible alone is permanent.

All energy, work, influence, opposition to truth, sin, misery,—every evil of every form we meet with under Heaven, has its seat and vigour in spiritual beings. Spirits alone are real. Spirits alone are powerful. The line of iron-clads is nothing; artillery is nothing; the serrated ranks are nothing. It is the spirit which is behind them and moves them, that is everything. This is the kind of Power we have to contend against. We wrestle not against flesh and blood but against *wicked spirits*. It is not enthusiasm, still less fanaticism, which animates us; but sound common sense and the highest discernment. Our foes are the most formidable of all. We fight with wicked spirits for the salvation of spirits. We are not at liberty, therefore, to mar our work by our petty differences. Schism is sin: schism is weakness: schism is folly.

By meeting together here in Conference, we have assented to this principle; alas! too long

neglected. Let us therefore brethren, lay aside, as far as we can, all private interests and prejudices. Union multiplies strength. Union makes units into armies. Union forms weak individual men into unconquerable phalanxes. Let us, therefore, try, if possible, with God's help, to obtain a more intelligent idea of our work in its manifold branches, and ascertain if we cannot in a higher degree economise our means and accomplish more towards the salvation of China.

Hitherto there has been a tremendous waste of power. Many do not know what others are doing! Two, three are engaged in the very same work—which would be as well, perhaps better, done by *one*. Not a few, in their zeal, have undertaken important duties for which there are others far better qualified. In short, there is no unity of action and no reasonable division of labour. Meagre as our force is, not a little of it is absolutely thrown away.

Let us endeavour at this Conference to remove this opprobrium. Let us conscientiously review our whole position, re-examine our work, fore-cast, fore-arm, and remodel if possible, our array. Let us try, if we can find out what each man is best adapted for, and give him the work he is best qualified to perform.

I do not forget that we belong to different denominations, and that our churches at home expect us to acquiesce to some degree in their wishes. I rejoice to know that the spirit of union now prevails among many of our authorities at home. But whether or not, we all belong to Christ Jesus. We are all members of the same church. And so I venture to submit that those of us who can unite should unite, with all due respect to those who do not yet see their way. I believe that *denominationalism, as far as possible, should go to the winds*. Holding fast that form of faith which is commonly received among us, I, for my part, shall never consent to aid in transplanting the sects and sectarianism of the west into this country. Let the dead bury their dead. Be it ours to preach the Gospel, and rear a new united and glorious church in this land,—THE CHURCH OF GOD, IN CHINA. And not denominationalism only, but *let nationality go to the winds*. British prejudices, and American prejudices, have played far too fatal a part in our work to go on any longer.

"One people in our early prime,  
One in our stormy youth,  
Drinking one stream of human thought  
One spring of heavenly Truth;—  
One language at our mother's knee,  
One in our Saviour's prayer,  
One glorious heritage is ours:  
One future let us share.





From the collection of the

British Museum





THE FAR EAST.



CHO-ROKU BRIDGE, HIGO; OVER THE HIRA-KAWA.





There are too many fallen men  
Far in the ancient East  
To be won back to God and truth—  
From cramping bonds released.

There is too much good work to do,  
And wrong to be undone :  
Too many strongholds from the foe  
That must be forced and won,

That we should leave our mission  
So high, and wide, and great,

On minor points of policy  
To wrangle and debate.

Nay! side by side, in east and west,  
In wild and heathen lands,  
One prayer on our hearts and lips  
One Bible in our hands.

One in our earlier home on earth  
One in our Heavenly home,  
We'll fight the battles of our Lord  
Until His Kingdom come."

## Biography

OF

KATO KAZUE-NO-KAMI KIYOMASA.

THE insurrection in Japan, which, during several months past, has given so much trouble to the government, took its rise in the province of Satsuma, at the extreme south of the island of Kiusiu. The fighting at the outset, however, was at Kumamoto and its vicinity, in the province of Higo, the fine castle of which, has long been the principal imperial garrison of the south, and to which the insurgents unsuccessfully laid siege. This province, two centuries and a half ago, was ruled over by one of the most popular of Japanese heroes, Kato Kiyomasa, who, we are led to believe, built the castle; one of the strongest in the Empire. As we promised in one of our late issues, we now reprint, from the first series of this magazine, a history of this Kato. It is in the hands of all Japanese, in the original, and was translated for us by a young Japanese. His language is quaint occasionally; but we prefer to leave it just as he sent it, (except in the correction of a few grammatical and orthographical errors); as we think that a Japanese tale thus translated by a Japanese student into English, will possess an interest somewhat beyond the common. Kato was deified after death; and is one of the Kami especially looked up to by samurai and fighting men. Unfortunately he was a most bitter opponent of the christians; many thousands of whom suffered by his orders, and through his instrumentality. But he was one of the great generals sent by Taico Sama to the invasion of Corea; and this circumstance enhances the importance attaching to his name.

IN the village of Nakamura, in the district of Ichigori, in the province of Owari, there lived a man called Gorosuke, whose wife was a niece of Yasuke, a farmer, also resident in the same village; and he had a son whose

first name was Hiyoshi,\* but as his face was liked a monkey's, all men called him by the nickname of "Sarunosuke," which means monkey.

He was a mischievous and wild boy, but was so sagacious that his parents could not control his habit. They therefore sent him to a gentleman to regulate his conduct: but he ran away from him: and in the course of time, when he grew up to be fourteen years old, he forsook his parents and went to Hachisukamura, a village of the same province, where he met a great bandit who was named Hachisuka Koroku, and lived there with many retainers. And Hiyoshi became one of his followers.

When Gorosuke, his uncle, heard that news, he was surprised and grieved. He went up quickly to Hachisuka and took Sarunosuke home. But when Gorosuke severely reprimanded him, the boy replied, without being ashamed:—

"Your words are mere truisms, which everyone knows well: but I do not admire them. I have ever been told that Kang-shing† once stole some apples, and was obliged to pass under the arch formed by a man's legs, to degrade himself; yet he afterwards became a great man, and was looked up to by all. I, therefore, do not mean to end my days under a plunderer's power; but to find out some eminent man for my master, and finally get all the countries under my power; so that, when you have a son, you may instruct him to copy me." At the end of this oration, he bade his uncle fare-

\* This was the famous Hideyoshi, generally known as Taico Sama, the greatest of Japanese heroes. His history is given in the third volume of the first series of *Far East*.

† A brave Chinese, who became one of the greatest generals in the empire.

well, and went away; and he, wondering at his grandiloquence, did not compel him to stop any more.

After Sarunosuke left his uncle, he wandered from place to place to find out a respectable master; and after a time he became a subject of Prince Ota Nobunaga, and changed his name to Kinoshita Tokichiro. In the beginning of his service took place the battle of Yammi, and he suggested a clever plan to attack Prince Imagawa, by which Ota Nobunaga was successful over him. Soon afterwards, Kinoshita Tokichiro was sent to the province of Mino and assaulted Saito, a prince, with success. Through these great deeds, he was rewarded with a great estate by Ota Nobunaga, and got higher and higher situations.

When Gorosuke was told the joyful news, he thought to himself:—"I did not believe his talk before, and severely reprimanded him for his conduct; but I feel ashamed now, myself. If therefore I could only have a son, I should get him instructed like Kinoshita Tokichiro and he would be known to all people like our ancestors."

In their anxiety, Gorosuke and his wife eagerly prayed to all the gods, and soon after they got a son, to their great happiness. The child was comparatively of large stature, and when it cried out its voice was like that of a man; therefore they thought that the child was not an ordinary fellow, and they watched its growth with anxiety and fondness, and called it by the name of Toranosuke (which means tiger), as an improvement on the closely similar-sounding name Sarunosuke. When the child grew up to be three years of age, Kinoshita Tokichiro, as has been told, was rewarded for his deeds over Saito's army. He got a larger estate than before, and was appointed the Governor of the castle of Sunomata, at the head of many retainers. It was not very far from his native village. So he thought that as he ever gave much perplexity to his parents, and had done nothing to please them, he ought to call them to the castle and show his gratitude by making them happy.

Consequently he told his master, Ota Nobunaga, and begged to be relieved from his duty for some time; and went to visit his native village. In the course of his visit he went to see and thank, not only his uncle, but all those who had been kind to him. Gorosuke was very glad to see the reformed Kinoshita Tokichiro, and said to him:—"I must apologise for the shameful manner in which I blamed you. I did not understand your real quality: and I have nothing to say now, but to beg pardon." Kinoshita Tokichiro replied:—

"Don't say so; if it had not been for your kind instruction I should not have got my present great situation. So I ought to thank you, and express my gratitude for your former great kindness."

While they were conversing, Gorosuke's child, presenting his graceful little figure, came to the parlour from the next room and crept to Kinoshita Tokichiro's seat, without having any of the shyness that a child sometimes has to a stranger. He therefore felt very loving to the child and asked Gorosuke "Whose boy is this?" Gorosuke replied:—"It is mine, and its name is Toranosuke." In the meantime Kinoshita Tokichiro looked at the face of the boy, and understood it was not a common fellow, for its keen eyes were sparkling; and he said:—"He is a very good boy. I suppose he must be a foundling, but you want to let him succeed to your subsistence?" "No, Sir;" Gorosuke answered, "He is my son. I do not wish to leave to him such a degraded position; and I have something to say to you. Our ancestors, till my grandfather's time, were nobles permitted to hold a castle. But my grandfather went to fight with Saito; and he, in the beginning, was successful; but at last was defeated completely. Then Nakamura Genemon, one of his followers, escaped from the field with his son, and stopped at a village, wishing to attempt the restoration of the family. And when the son grew up to be a man, he was clever and mighty; but unfortunately, he died in the early time of his age, so that his name was not known to people. I am his son. But as I have no sagacity nor ability, I cannot perform such great actions. It is difficult for me to support ourselves. So, when I heard of your greatness, I felt very sorry that I had no child; although I remembered your words—"If you have a son, you may instruct him to copy me." At last, by the favour of the gods, this child, who is now three years old, was born. Though he is a very little boy, if you will have the kindness to take him as one of your attendants, after he is grown up, he may revive my family by your kind instruction, and I will not fail in your favour after my death." Kinoshita Tokichiro felt agreeable with his hope and replied:—"This is the first time I heard your interesting explanation; and I shall help your son as much as I possibly can. So do not grieve about it any more."

Then Gorosuke's wife brought refreshment and offered it to Kinoshita Tokichiro, and they pleased him by praising his great deeds. And when he promised to them to make their child his attendant, the child bowed his little head respectfully; and he, looking on him, clapped



his hands and wondered at his wisdom. At the end of the dinner, he said to them:—"I want very much to take the child with me now: but he is too young to take out of your care. I think it is better that you send him to me, when he has grown up more." Gorosuke answered:—"We shall follow your advice." Then he left their house, and he accompanied his parents in sedan-chairs to the castle of Sunomata. Though Toranosuke, who was then three years old, promised to be his follower, yet he was still living with his parents.

In the course of time, Toranosuke grew to be five years of age, and his parents, as they said, meant to send him to Kinoshita Tokichiro; but unfortunately Gorosuke got a fever, which, in a few days, became so severe that no doctor could cure it. And he understood it himself, and called his wife and son to the room in which his bed was set, and said:—"I am very sorry that I shall die before I can see what becomes of my son: but I believe Kinoshita Tokichiro's words. When I have put an end to my breath, you may sell our house and all things, and go to him as soon as you can." He died about three hours afterwards; and though his wife and son felt extremely sorrowful, as they had no other means to bury his corpse, they were obliged to obey his last orders; and after a few days, as he had said, they set out to the castle of Sunomata.

At this time, there was a man called Matabei, who was originally a subject of Prince Tsutsi, and then he was named Seda. He was one of the mightiest of men; and as he had no proper opponent in his country, he became proud of his vigour, and he called himself by the nickname of "Mighty." When he grew up to be eighteen years of age, he kept company with the lowest class, and he passed his days in pleasure only.

In the same village, there lived a maiden called Koman, and though she was only sixteen years old, she had already left her parents and was obliged to live alone. She was a great beauty; but as she had a great mind, no vile fellow could oppress her with his passion. At last, they fell in love with each other, and they celebrated their marriage. In the course of time, Koman said to Matabei, her husband:—"You are of great might and skilful. I am sorry you pass your life with such a low class; and now it is war time, and many generals are looking for warriors; if you went to other countries, I am sure you would get a situation. And though you will unfortunately pass a long time away from me, I shall keep your house till I shall receive your joyful letters. Matabei, by this advice of his wife, made up his

mind, and soon prepared for his journey. He set out quickly, and exposed his bravery in all countries which he visited. Finally, he, wishing to go up to Ashimura, a mountainous village in the province of Harima, in the west part of Japan, was passing a road at the foot of lofty mountains: when, suddenly, an angry boar that some one had wounded, ran out furiously from a forest, sweeping what it met with its enormous tusks, and came to injure him; but he jumped on to its back and rode it like a horse: and beat on its head with his fist, as much as he could, so that the boar, at last, fell down and died. Then he sat on the dead boar and was smoking his pipe, when a very tall man, having a gun in his hand, came out to Matabei, and said:—"I have seen your trial with the boar, and you are of great vigour, but the boar is mine, because I had fired a gun at it before." Matabei laughed at him, and replied:—"If you fired with your gun, I think you ought to have killed it yourself. Why did you make the boar run up to me? This is your mistake, and the boar belongs properly to me. Don't bother me, please." These words made the tall man so angry that he said:—"I am a terror to all people. My name is Oni Kusuke. If you do not quietly give me the boar, I shall take it with my strength." Matabei answered:—"I am a mighty one too. If you want, I shall show you my terrible strength." Then they began to fight with their hands for about one hour, but they tired each other out, and rested themselves.

After they had rested themselves for a short time, Matabei stood up, and saying that as the boar was the cause of the contest, he should carry it off, he lifted it up to his shoulder by its fore-feet. As soon as Kusuke saw it, he sprang violently from his seat and seized it by its hind feet; and while they were disputing with terrible violence, the boar tore into two pieces. Therefore they stood silently for a moment, and looked in each other's face with wonder. Matabei then clapped his hands, and said:—"I thought I was the mightiest man in the world; but I am surprised to meet with another man of such great power." Kusuke also said:—"I thought myself so, too. I did not suppose there was a man like you existing in the world. I hope we shall be brothers."

"Willingly, I hope so," returned Matabei; and they went together to Kusuke's house, carrying the boar, celebrated their adventure, and promised to be brothers. After Matabei had stopped in Kusuke's house for a few days, he told Kusuke he wished to examine the state of all countries and to look out for some respectable general; but he added, "I am very sorry to



leave your might in such a mountainous and isolated country. So if you have no different opinion to mine, when I find some respectable master, I shall send for you." Kusuke felt very happy, and replied:—"As we are brothers, so we ought to help and advance each other. Consequently, if you can get a good situation, I hope I shall have a letter." Thus they bade their farewell, and Matabei set out on his journey.

Though Matabei wandered through several countries, he could not find a worthy master; and he went finally to Nagahama, a town in the province of Oömi. At this time, Kinoshita Tokichiro, of whom I have already written, by his numerous great deeds in many battles, was its Governor, after having been Governor of Sunomata for the several preceeding years. When he arrived at Nagahama, he saw a young gentleman who seemed about thirteen years old, and was one of the followers of Kinoshita Tokichiro, fishing with his net in a clear brook, and was ordering his own servant to help him. Matabei looked on his face and understood, at once, that he was a great-hearted man. He thought to himself, I have examined several men in different countries, but I never saw such a man. I suppose he will become the greatest man who will be known to all people in the world.

While the gentleman was fishing with great zest, his servant disobeyed his orders frequently. Therefore the gentleman said to him:—"If you do not obey your master, I shall punish you with my sharp sword." The servant laughed at him, and replied:—"The body of man is composed of hard bones, so it is more difficult to cut than any fruit. I am sure your small hands are unable to do it." The gentleman was so angry that he, saying "though I am young, yet I am a warrior called Kato Kiyomasa," cut him into two pieces and threw the corpse into the brook, and continued fishing gracefully as before.

Matabei admired his conduct, and following his footsteps went to his house. When Kato Kiyomasa arrived at his house he went straight to his mother, and told her about his servant. Then his mother was greatly surprised at it; but Kato Kiyomasa said:—"Don't be vexed so much, mother; I shall speak to my master about the matter exactly, and he perhaps will not blame me for such a small matter." She, however, was thinking of what might follow. At the time, Matabei knocked at the door and he, wishing to see Kato Kiyomasa, commenced:—"I am a fellow who is looking for some respectable master, and saw your son a few minutes ago, when he was fishing. He did an

interesting trial of his servant, so that I wish to become his follower." She, wondering at his words, replied:—"My son is a very young fellow, and has no estate. On the contrary, I see you are a gentleman who can get a large estate. Therefore, though I should wish to make you his follower, I could not, because he has nothing to supply you; so, I think, it is better to find out some greater master." "No, madam," said Matabei; "you do not know my heart; for I do not want to have riches only. I like very much the qualities of your son, so that I am very wishful to be his retainer." When she heard this reason, she was very glad, and kept him in her house to be an instructor of her son; and Matabei felt thankful for it and respected Kato Kiyomasa as his master, and instructed him with kindness. And he regarded Matabei as a good teacher, and changed his name into Iyeda Kakubei. Kiyomasa's mother informed Hideyoshi, (hitherto known as Tokichiro), that her son, Kiyomasa, had killed his own servant as a punishment, because the servant was impolite and took advantage of his youth. When Hideyoshi was informed about it, he extolled his qualities instead of blaming him, as she expected. One day, Kakubei said to Kiyomasa and his mother:—"When I was wandering through the west part of Japan, I got, by some accident, a brother called Oni Kusuke: and we promised to be kind to each other. Therefore, I am very anxious to call him here. If you will have the kindness to make him your retainer with me, I shall be thankful to you."

They were very glad to hear it, and said:—"We are desirous to take such a mighty man in our house; but are ashamed that we have not very large means of support at present. But if he does not refuse it, you may call him as soon as you like." He, satisfied with their answer, set immediately out on his journey to the province of Harima, and in the midst of his way when he was passing the winding road in the mountain, near to Ashimura, where his brother Kusuke was living, there was a band of robbers burning wood to keep themselves warm. Kakubei asked leave to warm himself, and took his seat among them. The robbers, dissatisfied with his off-hand conduct, said loudly:—"You are very foolish, so to come among men whom you have never seen before; but if you want really to warm yourself, well! first let us have all your clothes; then you may expose your naked body to the good fire; for we are robbers." And all the men stood up around Kakubei and endeavoured to pull his dress off. He defeated their attempt with his fists and made them fly. When he looked









THE FAR EAST.



KUMAMOTO, HIGO; JAPAN.





round, a tall man, his head and face covered with a black cloth, sprung out from the woods at his back, and saying that he would try his ability, came against Kakubei, and they scuffled till Kakubei's hat fell down. But when they had seen each other's face, Kusuke said:—"Ah! you are Matabei, my brother, and I am Kusuke." No sooner had he said that than he uncovered his head. Then Kakubei, satisfied that he met Kusuke unexpectedly here, cried out:—"Oh! you are Kusuke: I have got a good master, and changed my name to Iyeda Kakubei, and was going to Ashimura to call you, but it is my happiness to meet you here." Kusuke, with a cheerful face, said:—"As I am living in the mountains, it is difficult to get money; therefore I am hunting beasts in the dusk, but I do not forget our oath. Well, I suppose your master is a great prince; what is his name?" "No, sir," Kakubei replied; "my master is the follower of Kinoshita Hideyoshi, and is called Kato Kiyomasa. He is so young that his master does not give a large estate, and I, his retainer, do not receive even a small salary: but I think he must become the greatest man in the world. But I shall not have the regular service under a hard-hearted general. It is what I refused. Therefore I hope you will go with me there and we shall raise our name above all others." Kusuke followed his advice, and they went forthwith to Nagahama.

Kakubei returned to Kiyomasa's house in company with Kusuke, and Kiyomasa and his mother received him with gladness and treated him as well as they had Kakubei hitherto. Kiyomasa was receiving instruction in several kinds of knowledge, and Kusuke served him with all his heart. He admired his qualities, and made up his mind to be his retainer, and so changed his name to Torea Hambei.

When Kiyomasa was fifteen years old, Hideyoshi appointed him to be his near attendant (*sobayoshito*). At the same time there was another officer of like duty named Fukushima Shimatz', who was originally the son of a cooper. When he was three years of age he was fastened to a large millstone that is used to grind grain, and weighed about thirty pounds, (for he was a mischievous boy); and he crept about as he pleased in drawing it. One day Hideyoshi was walking through the town and saw the strange boy with wonder. Thinking that he might be a great warrior after he should grow up, when the boy was eleven years old, he took him to his castle and fed him together with Kiyomasa. Both Kiyomasa and Shimatz' were youths, but Hideyoshi wished to prove

their qualities, and appointed them overseers and they were obliged to attend to that duty every two days. One day when it was the turn of Kiyomasa, he saw two young men fighting with their sharp swords at the north-east part of the town. He observed the quarrel, and was looking on for a short time. Seeing that they were skilful, he grieved that they should lose their lives in vain; and hoping that these youths would leave off their contest at once, he sprung in between their weapons, when they loudly and angrily called out:—"Don't stop us, young fellow; you had better get off before you receive your death blow." Kiyomasa, without attending to these harsh words, said:—"I am only a young fellow, but I am appointed to examine matters by the Governor Hidoyoshi. I was looking at your trial for a few minutes, and found that you are both skilful; but you are losing your character by drinking liquor. Why do you spend your great valour in such an unworthy manner? If you have parents you will fail in your duty to them; or if you have a master you will not be acting right to him. But should you have a special reason for fighting each other, you may tell me about it, and if I think it fit, I shall watch your fighting and give you permission." As he had explained this cleverly, they threw down their swords for shame, and confessed themselves.

As above mentioned, they felt very thankful to Kiyomasa for his kindness, and admired his great character; and they desired to be properly punished because they committed such a foolish thing. But he, satisfied by their obedience, remarked that if they had no enmity they might return to their homes, for he was sorry to judge them. And he gave some money to them to spend until they found their master, and told them that the money was not his own, but it had been given to use for such cases. They thanked him with tearful eyes for his kindness, and wished eagerly to serve under his orders. And he was very glad at their desire, and promised to take them as his retainers. Their names were Inouyé Daikuro and Kimura Matazo, and they came to Kiyomasa's house with him, and he introduced them to his mother and two followers.

*To be continued.*

No position is more respectable in China, than that of the mother of a family, surrounded by tall sons, and perhaps by blooming grandchildren. \* \* Yet the Chinese consider that we carry the system of respect for women a great deal too far; and it is not uncommon to hear them attribute what they are pleased to call the "supremacy" of foreign ladies to the fact that England is governed by a Queen. *Celestial Empire.*



Description  
OF THE  
KINGDOM THAI, OR SIAM.

CHAPTER III.

*The Tributary States of Siam.*

*Xien-mai,*

(Continued from page 116, Vol. 2.)

The principal commerce of Xieng-Mai consists in rice, cotton, ivory, incense, gum lac, wax, etc. The Chinese of Yunnan used to go there, and exchange silk, iron, copper vases, etc., and objects which they load on the backs of small she mules; this journey, which is always effected across the mountains and forests, usually lasts more than a month.

Xieng-Mai is a very ancient city, for it dates back in the annals of Siam, to Phra-Ruang, who reigned in Siam in the year 500 of the Christian era, married his brother to a Princess of Xieng-Mai, and established him sovereign of that country.

*Laphun.*

This small state is governed by a Prince, who is a vassal of the King of Xieng-Mai, to whom he is neighbour. The principal place called Laphun-Hoi is a pretty city with 12,000 inhabitants, and situated in a beautiful plain, adjoining the banks of the river Me-nam. The soil is rich, and the productions are the same as those of Xieng-Mai.

*Lakhon.*

Lakhon is a beautiful city of 25,000 inhabitants, situated in a rich and fertile plain, watered by a grand river. There are two forests which abound in teak. This teak is very valuable for the construction of ships. The valley is dotted with villages and is very well cultivated.

*Phre.*

The capital of this small kingdom is also situated in another small valley, equally girded by two chains of mountains and watered by a river, which, below the capital, runs over the rocks and forms many cascades. The soil is well cultivated and fertile. The population of the city called Muang-Phre does not exceed 15,000 inhabitants.

*Nan.*

The kingdom of Nan is much more considerable than the preceding three. It is said that its capital includes at least 60,000 souls. It is situated in a fertile valley, and nearly in the

same latitude as Xieng-Mai. The river forms many cascades, and it is only in the time of rains that the inhabitants of Muang-Nan can descend with their teak rafts. This country is bordered on the north by a tribe of Laos called Lú, with whom they are continually at war.

*Luang-Phra-Bang.*

Sometime ago there existed on the banks of the largest river of Cambodia, called the Mekong, the Laos kingdoms, that of the Vieng-Chan, in the south; Luang-Phra-Bang in the middle, and Muang-Phuen in the north. But after the Siamese had devastated Vieng-Chan, which became a province of the Siamese kingdom, and, after having carried into captivity nearly all the inhabitants of Muang-Phuen, the kingdom of Luang-Phra-Bang was extended to the north and greatly increased. It is now a flourishing country and has considerable commerce with Siam and with the Chinese of Laos, who frequent that town to traffic with the north. The population of the capital is about 60,000 souls. This country is rich in mines, and in similar productions to those which we have already enumerated as being also found in Laos.

*Muang-Long.*

Journeying for a month on a river which flows into the Me-nam in Juthia, one reaches a small state, which is called Muang-Long, situated at the bottom of a valley surrounded by mountains on all sides. This is a very tranquil state; in fact, the people have never taken part in the wars which have agitated the neighbouring countries. The capital has a population of scarcely nine or ten thousand souls. The petty reigning king retains the friendship of Siam, sending every year as tribute a certain quantity of copper, in its native state; as well as palm-tree leaves for writing the religious books; wax, benzoin, ivory, gum lac, and other productions of the country.

*Principalities of Laos and Cambodia,  
Tributaries of Siam.*

Besides the tributary states of Siam, to the east of Korat, between the province of Battabong, and the kingdom of Luang-Phra-Bang, there are also five or six small states governed by princes who pay tribute to Siam. The two most considerable are called Phu-Kian (green mountains), and Suvannaphun (gold country). These countries are in general mountainous and covered with forests. It is useless to give a description of it; for its population, being a mixture of the natives of Laos and Cambodia, it is unnecessary to repeat what we have already said



of these two nations; whilst, in respect to its productions, they are the same as in Siam and Cambodia. No others of these small states are much known, in consequence of the want of highways across the immense forests.

*Tribe of the Xong.*

To the north of the province of Chantabun rise high mountains, which, it is said, form a circle. The tribe of the Xong lives there, and keeps the passes and defiles of the mountains, allowing none to penetrate among them except some insignificant merchants, from whom there is nothing to fear. They obey a chief, who enjoys absolute authority, and makes the people observe the laws and customs. These laws, it is said, are very severe, and crime is rare.

It is probable that this tribe was originally composed of Karens, who have been joined from time to time by deserters and fugitive slaves from the neighbouring countries. So it is not easy to describe it, for it is a mixed race, composed of natives of Karen, Siam, Laos and Cambodia.

The wearing apparel of the men consists of a piece of cloth tied round the loins; and of the women, a skirt of coarse cloth striped with different colours. Their customs are much the same as those of the Karens, of whom we will speak further on. It is said that they poison the neighbouring wells and springs, in order to prevent strangers from coming into contact with them. They cut timber for building purposes, and collect in the forests, gamboge, wax, cardamon, tar and resin; agallochium (a medicinal wood) and other productions; and in the rainy season, they sell their merchandize at Chantabun, where they buy nails, axes, saws and big knives; salt and other articles of necessity.

For them the collection of wax is a dangerous operation. The bees, nearly as big as butterflies, make enormous honeycombs in the upper branches of huge trees about 150 feet high.

The following expedient is employed by this tribe to collect the wax. They first prepare a large quantity of billets of a very hard wood, which they drive one by one into the stump of the tree which is intended to be climbed, thus forming a ladder. As they ascend one after the other, they insert the wood, every one carrying one of these billets, which they pass from hand to hand upwards. Before making this dangerous ascent they never fail to offer a sacrifice to the spirit of the place; and then, after having discovered as near as they can the position of the combs, with the help of a long, thin bamboo, they detach them by degrees from the tree, and throw them on the ground. It

must be observed, however, that they take the precaution to drive away the swarm of bees on the preceding day, by means of continued and abundant smoke.

The tar is collected thus:—an incision is made with an axe, in the form of a small oven, at the base of a big resinous tree, and fire is then set to it, so that it soon dies. The tar distils and collects at the bottom of the furrow, which the natives empty every day. This tar is of great use. Mixed with the resin, it serves to tar their boats; and when it is clear, it is fit for painting purposes. If they want to make flambeaus of this tar, they dig a hole in the ground, then throw in it pieces of rotten wood and cover it with tar. The earth is then trodden, and the tar kneaded with pieces of the wood, and forms a solid paste, which they afterwards make up into different shapes. They then fold it in long leaves which stick to the paste, or wrap it in cork cut into very thin pieces, tying it afterwards with rattan.

The mountains inhabited by this tribe, abound, it is said, in mines and precious stones, which they offer from time to time to the Governor of Chantabun, to whom they bring also, each year, tribute, fixed by the King of Siam, and which they pay in cardamom and other merchandize.

*Tribe of the Kariengenses.*

The Kariens are the primitive inhabitants of Siam. When the Thai descended from the north and founded the city of Juthia, the Kariens ceded them the country and retired to the mountains which lie to the east and west; where they are now. They are of gigantic stature, strong constitution, robust, strong, agile and inured to work. Accustomed from their youth to the forests, they can easily endure hunger and thirst and all kinds of privations. The physiognomy, especially of the women, has the expression of sweetness and goodness.

The wearing apparel of the men is a kind of coat with broad and short sleeves, which reaches down to the knees. They gird the loins with belts, and wrap round the head a piece of cloth. Their hair is long and the ears are pierced in order to put in some pretty bird feathers and small hollow silver tubes. The women wear a skirt, over which is a jacket embroidered with glass beads or small fruits, forming artistic figures. They wear many necklaces, and tie about the head a broad ribbon, whose extremities flutter over the shoulders. Their ears, with large holes, are ornamented with flowers, pretty stones and gold, silver and jewels.

The huts of the Kariens are made of bamboo, and a ladder is used for the staircase. Their



furniture consists simply of bamboo, gourds, baskets and coarse mats. These huts will not often stand longer than a year; for in the same way as the inhabitants of Laos, they used to cut and burn annually, a certain extent of forest to plant their rice. They move from the site of their old habitations yearly, and are thus compelled to build new ones. The Kariens have no written laws,—the traditions which they have received from their predecessors form the whole of their legislation. Any one among them who enjoys more consideration than the others, is recognised by the whole, as the chief of the place, while, at most, this chief never abuses his authority and contents himself with representing among them their counsellor and protector.

It is probable that the Kariens derive their origin from the inhabitants of Laos, whom they much resemble. They recognize two spirits, one good and the other bad; they do not offer any worship to the good spirit, but offer sacrifices of fowls, rice, flowers, etc., to the bad spirit, when they want to appease him.

They have no priests, temples, worship or prayer; each head of a family himself offers the sacrifice to the evil spirit whenever he is attacked with sickness, or when he fears any misfortune. This is their religion.

The Kariens are noted for sobriety; they have a horror of theft and lies; polygamy is not practised among them; they are hospitable one with the other. Those who travel might stay in the first house they came to, and eat and sleep, as if they were in their own huts. It is said that the whole tribe does not form more than one family, and they divide their provisions with those who need them.

Education is not to be found among them, nor have they any books; their occupations consist in fishing and cultivating rice and vegetables. It is said that when any one asks a girl in marriage, before the celebration of the nuptials takes place, he is obliged to scale the hut of his bride, after having overthrown in wrestling, an adversary reputable for achievement, who will be placed afterwards at the foot of the staircase to defend the place.

#### *Lava.*

The Lava tribe abides in the mountains which run from the east round to the north; they resemble very much the Kariens, in respect to manners and customs; it is believed that the Lava people cultivate cotton largely, for the common people in Siam use cotton blankets to a great extent, and mosquito nets manufactured by the women of this tribe. The women have the lobes of the ears pendent and pierced, in order to put in an egg! This tribe receives its

origin from the Laos; the people never leave its forests, but carry on, nevertheless, a very considerable commerce, through exchange with some Chinese and Siamese merchants, who go and meet them in their forests.

To complete the enumeration of the different peoples who abide in the territory of Siam, I have yet to speak of the Klings, Arabs, Peguans, Birmese, Annamites, and principally of the Chinese, who form nearly the third part of the population.

### CHAPTER IV.

#### *Description of the Capital and Provinces.*

##### *The Capital.*

Bangkok (village of wild olive) came to be the seat of the government after the destruction of Juthia. This city has not yet been 90 years in existence, but has already more than 400,000 inhabitants. The following is the amount of its population, according to the English and American ambassadors, who have often visited it:—

Chinese who pay taxes	...	...	200,000
Siamese	...	...	120,000
Cochin Chinese or Annamites	...	...	12,000
Cambodians	...	...	10,000
Natives of Pegu	...	...	15,000
„ „ Laos	...	...	25,000
Birmese	...	...	3,000
Malays	...	...	15,000
Christians of other nations	...	...	4,000
Total—			404,000

Bangkok derived its name from Juthia, and is therefore called, *Krung-thepha-maha-makhon-si-ajut-tha-ja-maha-dilok-rara thani*, etc., that is great royal city of the angels, beautiful, impregnable, etc. It is situated on the two banks of the river Menam, eight leagues from the sea. Properly speaking, the city forms an island two leagues in circumference. It is surrounded by walls, on which are planked towers or bastions, at intervals. Situated in the centre of immense gardens, ornamented with a luxuriant and perpetual verdure, it offers a very picturesque aspect; ships and thousands of junks anchor in rows by the banks of the river. There are to be seen domes, high pyramids of an admirable structure, etc., ornamented with engraved porcelain of all colours. The roofs of the temples are ornamented with beautiful gildings and covered with varnished tiles, which reflect the sun's rays; two rows consisting of thousands of floating shops on rafts, are presented to the view, following the windings of a majestic river, ploughed in all directions by thousands of little boats, the greater part of which are









THE FAR EAST.



APPROACH TO THE CASTLE, KUMAMOTO, HIGO ; JAPAN.





very elegant. The fort, white, like snow; the city with its towers and innumerable gates; the trim canals which intersect the city; the variety of edifices after Indian, Chinese and European styles; the singular customs of different nations; the sound of musical instruments; the singing in the plays; the movement and the life which one encounters in this great city; are, to the Europeans, a spectacle which causes an agreeable surprise.

There is not a single carriage in the capital; every one travels in little boats; the river and the canals are nearly the only ways which they frequent; but in the interior of the city and in the markets are to be encountered streets paved with big flagstones.

The most attractive edifices in Bangkok, are the palace and the royal temples. The palace is within an enclosure of high walls, more than a quarter of a league in circumference. The whole interior of this enclosure is paved with beautiful marble or granite. Military posts and cannon are placed at intervals; on all sides are to be seen a multitude of small, elegant, edifices, ornamented with pictures and gilding. In the centre of the big court, is to be found majestically placed, the *Mahaprasat* of four portals, covered with varnished tiles, and decorated with magnificent sculptures. Here the King receives the ambassadors. The corpses of the Kings are placed in gold urns and deposited here for the period of nearly one year, before reducing them to ashes, and this is also the place where the priests preach. The Queen and the concubines hear the sermon behind curtains. A little distance from here is the great hall where the King gives his daily audiences, in the presence of more than one hundred mandarins, prostrated with their faces to the ground. There are, at the gates, gigantic granite statues, brought from China. The walls and the pillars of the hall are ornamented with pictures and magnificent gildings; the throne, which has the form of an altar, is covered with a canopy and has seven steps. The royal dwellings are contiguous to the audience hall; then comes the palace of the Queen, the houses of the concubines and ladies of honour, with a garden, which, it is said, is magnificent. Besides this, are big edifices which shut up the treasures of the King; consisting of gold, silver, precious stones, personal goods and precious stuffs.

Within this vast enclosure of the palace, there are, a tribunal, a theatre, the royal library, immense arsenals, stables for the white elephants, and the horses of esteem, and warehouses for all kinds of things. There is to be seen, also, a temple, whose pavement is covered

with silver mats; in this temple are two idols or statues of Buddha, one of solid gold four feet high, and the other made of emerald over one foot high, valued by the English at \$200,000.

The royal temples are of such magnificence that one cannot form an idea of them in Europe, without first seeing them. There is one which cost more than four millions francs. There are some eleven temples within the walls of the city, and about twenty in the suburbs. In the temple of *Ketuphon* is seen a statue of Buddha fifty metres long, entirely gilt, in a sleeping attitude. The gilding of *Bovoraniwet* has consumed in gold leaf more than 450 ounces of gold. The royal temple is a big convent where 400 to 500 priests, with thousands of acolytes to assist them, lodge. This is a vast area or big garden, in the centre of which is found many pretty edifices, some of twenty turrets high, after Chinese styles, many big halls ranged in rows along the margins of the river; a big hall for sermons; two magnificent temples, one of which is for the idol of Buddha, and the other for the prayers of the priests. The dwelling places of the priests consist of 200 to 300 pretty little houses, which are partly constructed with bricks and partly with boards; there are also ponds, gardens, pyramids gilt and covered with porcelain, some of which are 200 to 300 feet high; a tower, a flagstaff with a gilt swan over it, and a pavilion cut in the form of a crocodile; lions and granite and marble statues brought from China; and at the two extremities of this ground there are canals constructed of stone and mortar, sheds for the little boats, a funeral pile for cremation purposes, bridges, city walls, etc. The temple glitters with pictures and gilding; the huge idols which appear encrusted with gold, are adorned with thousands of precious stones. A view of these could only enable one to judge what a royal temple is.

The habitations in Bangkok may be divided into three classes: the first of stone and mortar, which are elegant; the second of boards; and the third (for the poor) of bamboo. It often happens that fires are frequent and disastrous: and it is not an unusual occurrence to see 400 to 500 houses consumed on one of these occasions, but within seven or eight days they are all rebuilt, thanks to the relations and friends who come to the relief of those who suffer.

#### *Enumeration of the provinces.*

The Kingdom of Siam, properly speaking, is divided into forty-one provinces, which take the name of the capitals of the district, viz:—

Nine provinces of the middle. Nonthaburi or Talat-kuan, Pak-tret, Pathummatani or



Samkhok, Juthia or Krung-kao, Ang-thong, Muang-phrom, Muang-in, Kainat, Nakhon, and Savan.

Five provinces to the north: Sang-kalok, Phitsalok or Kam-pleng-phet, Phixai, Raheng.

Ten provinces to the east: Phetxabun, Bua-xun, Sara-buri, Nopheburi, Nakon-najok, Pachim, Kabin, Sasong-sao or Petriu, Battabong, Phanasanikom.

Seven provinces to the west: Muang-sing, Sudhanaburi or Suphan, Kanchanaburi or Pak-phret, Raxaburi or Papri, Nakhon-raixi, Sak-honburi or Tha-chiu, Samut-song kram or Meklong.

R. F. MARTINS.

*To be continued.*

俞伯牙碎琴謝知音

THE BROKEN LUTE,

OR

*Friendship's last offering.*

(TRANSLATED FROM THE CHINESE.)

THE following tale is chosen from a well known Chinese work (今古奇觀) in 10 volumes, not only on account of the touching incidents of its details, but as illustrative of some curious superstitions which are still believed in regard to the *origin* and *power* of the lute; and also as showing a feature or phase of Chinese life, character and modes of thought, the elements of which can be found only in China—that is, the little communities of retired scholars and officials who have been for centuries, and still are scattered here and there over the country—living in the most secluded corners—in mountain passes, in caves or hermit cells, disclaiming all notoriety, having voluntarily withdrawn from courts and the cares of official life, seeking in these solitary places repose, and an asylum from the tyranny, falsehood and injustice of the great rulers—the vanity and hypocrisy of the world. They adopt the simple garb and habits of day labourers; working with their own hands to supply their daily wants, and provide for the necessities of their families, devoting all their leisure hours to study and meditation. That the chosen friend of the Prime Minister of the kingdom of 晉 Tsin, the hero of the tale of the “Broken Lute,” belonged to this, not yet extinct class of sages, the reader will soon discover. 俞伯牙 Yü-pih-ya, was a native of the kingdom of 楚 C’hu, but having lived from childhood in the kingdom of 晉 Tsin, he accepted under that government one office of trust and honour after another, until

he was called to the court as Premier. About that time a war broke out between the two kingdoms, and an ambassador of skill, talent and diplomacy was needed to negotiate the terms of peace. Yü-pih-ya, feeling a longing desire to look once more upon the familiar scenes of his childhood and visit the tombs of his fathers, offered himself for the post, was duly appointed, and sent.

The royal cavalcade, making the journey overland in state carriages, after some days arrived at the capital of Tsin. The Ambassador was immediately admitted to an audience with the king, and laid before his majesty his credentials and the treaty with which he was intrusted. The terms of peace were soon complied with, and the negotiations satisfactorily arranged; after which the king ordered a magnificent banquet in honour of the ambassador from Tsin, to which a number of his relatives and old friends were also invited, and treated with the attention due only to the most distinguished guests of the court. In due time he received and returned visits of ceremony and friendship, and then made a pilgrimage to the sepulchres of his ancestors, offering the proper sacrifices; and he would fain have lingered amid scenes and friends so endeared to him by the past, but remembered he bore the commission of his sovereign. So bidding a regretful adieu to his royal host he proceeded, with his retinue, to the kingdom of Tsin, bearing the despatches and treaty he was sent to ratify, with presents of gold, precious stones, costly silks, satins, and carriages and horses from the king of C’hu. The king added to all these honours the special favour of his returning by water, ordering two vessels to be fitted up at his own expense, desiring thus to increase the enjoyment of the ambassador by giving him the opportunity of gazing at leisure upon the fertile banks of the Yang-tsze, and the surpassing beauty of its mountain ranges. In the first vessel were the Minister and his immediate suite; in the other, his followers, the presents, etc., etc. Both vessels were gaily decked for the occasion, with new sails and masts, and all the appointments meet for an ambassador of Princes. Escorted by a long array of nobles and high officers of the court of C’hu to the river side, they went on board and soon set sail. As the sails were unfurled they met a favorable breeze, the prow cut the green waves of the noble river, and they soon forgot all time and distance in their admiration of the beauty of the country through which they were passing. The minister felt himself again a boy, sporting as in the olden times, guiding his tiny boat through the mysterious windings of the shining river, and looking with wondering awe



upon the dark green or rugged mountains that bounded the far-off horizon. They reached Hankow on a beautiful evening in mid-autumn, and the masters of the vessels, anxious to reach their destination, hastened onward. But suddenly a furious storm arose, the wind blew a hurricane, the rain fell in torrents, and they were soon obliged to cast anchor. Yü-pih-ya sat alone in his state-room wearily and thoughtfully musing upon the past. He called an attendant to bring his lute, and light the incense burner.\* Opening the case, he placed the instrument on a table, and touched lightly its chords. He had hardly finished the first strain when one of the chords suddenly snapped with a loud noise. He was startled from his reverie, and as the breaking of a lute-string in one's own hand is considered a very bad omen, he again called an attendant and asked the name of the place in which the vessels were anchored. He was answered, it was an uninhabited place at the foot of a mountain. He was more puzzled than ever, saying to himself, if we were in the vicinity of a city, village, or any human abode, some-one might be near listening to the music; but this is a wild, desolate place: perchance robbers are near, who have heard of the valuable gifts for the king of C'hü, with which the vessels are freighted; and they lie in wait to board and plunder them. He then ordered a double watch to be set on both vessels, and some one to ascend the mast-head to keep a careful look out, and scouts sent on shore to reconnoitre the banks. The orders were immediately obeyed. As the men were arranging the planks on which to go ashore, they were startled by a loud, though not a harsh, voice, saying, "Fear not, I am no robber; but a simple wood-cutter, overtaken by the storm; and, being unable to reach home, sheltered myself under the willows at the foot of the mountain. Yet, though the rain has nearly ceased, I still linger, hoping to hear again the sound of a lute. They were reassured by his simple story; but laughed scornfully at the idea of a wood-cutter listening to the music of a lute, and forthwith bade him depart. Yet still he lingered. He then exclaimed in a clear, silvery voice, as if speaking to the ambassador:—"O, great man, you have deceived yourself. Have you not read that Confucius says:—"In the smallest city there may be one wise and true man; and where there is one wise man within the gates, other wise men will be drawn to him! O, great man! you are deceived in supposing there are none in the wilds and mountains and among the wood-cutters who can appreciate the tones of a lute.

\* Chinese scholars never play the lute without first lighting incense.

Why should not I suppose, at the foot of this desolate mountain, there is no one who can play the lute?" Yü-pih-ya, being attracted by the noise, walked to the door of his state-room, then to the side of the vessel, and accosted the stranger, saying:—"Princely man! you speak of listening to the music of my lute; can you tell me what I have been playing?" He replied:—"If I had not known, why should I have listened? O, great man, the piece you played was an elegy, composed by Confucius on the death of his favorite pupil 顏淵 Yen Yuen." He then repeated the words, saying, "There are four stanzas. You had played three. A string of the lute broke, and you ceased to play." Yü-pih-ya was surprised at this accurate knowledge, and said, "Sir, you are at too great a distance for conversation; enter the vessel. Walk in upon the plank that has just been put out for the purpose of my going on shore to look for robbers! The mysterious wood-cutter immediately prepared to obey the not over-courteous summons, with his straw hat on his head, a rain-jacket of straw on his back, and on his shoulder a bamboo yoke for carrying wood, an axe hanging from his girdle, and his feet shod with straw sandals, which completed the ordinary dress of a woodman. As he passed through the line of attendants, they drew back in scorn; and one of them said as he passed, "O, you country clown! you are going into the presence of one of the king's high officers. Mind that you bow to the dust; and if he speaks to you, take good heed how you reply." The wood-cutter said, "Let not your excellencies be distressed on my account. Allow me to lay aside my overcoat ere entering the presence of the ambassador." When he took off his hat, they discovered the well turbaned head of a citizen. Divesting himself of his rain-jacket of straw, the clean blue robe was seen; and, laying aside his axe, yoke, etc., and shaking the mud from his sandals; he was prepared to enter the state room of the minister. Nothing daunted by the brilliant lights, he walked up to him and made the usual salutation that is exchanged between officers of the same rank. The light falling full upon his blue cotton robe and citizen's dress, the great man was for a moment offended at his apparent want of civility, and even disrespect, in not kneeling as he approached. He therefore made no reply; his first impulse being to order him out of his presence. Yet, as he had invited him in, he could not do that; so making a hardly perceptible bow, he called an attendant to bring him a seat. A low seat was placed, in a corner, and the host, in rather a scornful mutter, said, "You can sit down." The guest quietly sat down without



making any of the usual protestations of unworthiness, or bowing again to his host, who, being still more offended at his strange self-possession, neither asked his name nor ordered tea as etiquette required. A dead silence ensued, which was at last broken by the host abruptly asking, "Was it you who listened to the sound of my lute this evening?" To which the other replied, "I acknowledge such presumption." "You listened then to my lute; do you know anything of the history of the lute, when and where it was first invented; and what advantage there is in being able to play the lute?" Ere he could ask further questions, the master of the vessel entered, and announcing that the storm was over, and the wind again favourable, asked permission to weigh anchor and proceed on their journey. "Wait a little," was the impatient reply of the minister; his humble guest immediately adding, in a subdued tone, that "as some time might be required to answer all these questions, and as the wind or tide might soon change, a favorable opportunity might thus be lost of reaching his destination at an early date." To which the half indignant host replied, "If you are able to answer my questions intelligently, the time will not be lost in listening, and the arriving at the court of Tsin a day sooner or later is of no consequence. The other calmly said, "This being the case, I am only too much honoured in being able to give you the history of the lute." "We listen," said the host, with a scornful smile. The guest then proceeded to say that "the lute had its origin with the great emperor 梧 羲 Foh-Hi, who walking in his pleasure-grounds one star-light night, saw a star suddenly leave the bright heavens and rest on a 伏 桐 Wo-tung (a tree highly esteemed in China for its beauty and the fine texture of its wood). Presently a phoenix lighted upon the same tree, the only one upon which that imperial bird ever lights. The emperor then knew that the wood of that tree was very fine, and thus suitable for making musical instruments; and ordered it to be cut down. The tree was three chang, three chih, (about 50 feet) in height, which answered to three times ten and three heavens. He therefore divided the trunk of the tree into three equal parts, representing the three great powers, Heaven, Earth and Man. He then tried the sound of that part of the wood nearest the top, and finding it too light and clear, threw it aside; then trying the part nearest the roof, found the sound too heavy and dull, and also cast it away. He then sounded the middle portion, which proved to be neither too light and thin nor too dull and heavy, but clear, deep and rich in its tones.

This part was then thrown into a stream of running water. There it lay for 72 days (according to the 72 feasts that were celebrated, at that time, every year). It was then taken out of the water and carefully dried in the shade. An auspicious day was then chosen; skilled workmen were sent for; the Emperor himself gave the wood thus prepared into their hands with all necessary instructions; and they soon formed a musical instrument which produced divine music, and his majesty called it the music of the gods. The instrument was three feet six inches and one tenth of an inch in length, corresponding to the 360 and one-tenth of a degree of longitude that measures the circumference of the earth; the width was eight inches, representing the two great feasts in each of the four seasons; the back of the instrument was four inches thick, denoting the four seasons; the front was two inches, representing the two great extremes, the *ying* and *yang*, or light and darkness; the head, or the part on the left hand, was called the golden boy, from a celebrated geni who presided over music; the middle was called the jewelled girl; the whole back of the instrument was named the geni's back; the holes made to fasten the strings were called the dragon's pool and phoenix pond; the stops were called golden stops; the wood to which they were fastened, jewelled wood. There were 12 stops, representing the 12 months of the year; there were five strings, denoting the five elements, metal, wood, water, fire, earth, and also the five notes of music. The great emperor, 舜 Shun, loved music, and played this five-stringed lute—singing the songs 南 風 詩 *nan fung she*, "The manners of the South." All the earth was then at peace. Afterwards when 文 王 Wen wang was struggling for the throne and was taken captive by the infamous 紂 Chow, his eldest son, who was a fine musician, added another string to the lute, as he found it insufficient to express his great sorrow, and called the additional string Wen, after his father. 武 王 Nu wang, the second son, was victorious over all his enemies, and ascended the throne. He found the lute wanting in tones to express triumph and victory, and added another string, calling it Vu—the military or warlike string. Since that time the lute has born the name of the seven-stringed lute—sometimes designated as the literary and military instrument. Upon the playing of this lute there were six restrictions—seven seasons at which it could not be played, and eight auspicious seasons when the sounds were most admirable. The prohibitions, were:—

1st.—The lute was not to be played in the depth of winter.









THE FAR EAST.



ANGLO-CHINESE CONTINGENT—ARTILLERY.







2nd.—Nor at the summer solstice, or on any excessively hot day.

3rd.—In a typhoon or any high winds.

4th.—In a violent rain storm.

5th.—Nor in a thunder storm.

6th.—Nor during a snow storm.

The seven occasions on which the lute is not to be played are—

1st.—When one's own family or his neighbour's is in the first year of mourning for the dead.

2nd.—When other instruments are being played.

3rd.—When business is pressing.

4th.—Before having bathed.

5th.—If the dress is not properly arranged.

6th.—Without first burning incense; and,

7th.—*Never* in the presence of one who does not love music, or who listens from mere curiosity.

The eight auspicious moments when the lute is divine, are

1st.—When one desires only to listen to the rich soft and clear sounds that compose the melody and harmony of *pure* music.

2nd.—In expressing the strange, deep mysteries of human life.

3rd.—The lonely silence of nature.

4th.—The graceful elegance and measured tones of classic poetry.

5th.—The wild and passionate cry of bitter grief, the wail of despair, the calmness of melancholy and of crushed hopes.

6th.—The sounds of public joy, of triumph and victory.

7th.—The low, sweet murmur of nature, and the far off distant world.

8th.—“*Andante* and *andantino*,” reverie and “linked sweetness long drawn out.”

“The lute, when played in times suiting these varied emotions of the soul, is of divine power, and even the tiger will leave his prey to listen. It is therefore properly called the instrument of divine and classic elegance?”

The ambassador listened in astonishment at this profound and accurate description of the origin and power of the lute; yet, fancying it might have been merely committed to memory for some special purpose, resolved to try his guest still further; so, laying aside the contemptuous style of his first address, said, “Sir, you seem so familiar with the history and power of the lute, will you solve this question? One day as Confucius was playing the lute, his favorite pupil ‘Yen Yüen’ stood in the court to listen, and was amazed as he detected in the music, sounds which indicated ‘avarice, and strong desire of taking life.’” “Yes,” continued the other, “the music was at first slow, deep, then hesitating, doubtful, determined; indicating the passions you name. The pupil immedi-

ately desired to discover the cause, and asked the great sage if his ears had deceived him? ‘No!’ he calmly replied, my attention was diverted from the instrument by watching the effort of a favorite cat to catch a mouse. I doubted its ability, though I desired its success; and, at last, I was pleased when the little victim was caught and eaten. I continued playing, and, doubtless, all my emotions were communicated to the tones of the lute.” “Another proof of the divine and mysterious power of the lute. If I were to touch its chords could you thus define the emotions of my heart?” asked the host. The woodman replied, “The *Book of Odes* says, ‘the thoughts of men may be measured by reflection.’ Allow me the honour of again listening to your lute and also to guess the thoughts of your heart while playing.” The great man immediately sat down to his lute, and after some consideration, determining to mislead his auditor, fixed his mind upon high mountains, and began playing. The other listened attentively for a few moments, and then exclaimed:—“O beauty and height! the mind of your excellency is contemplating the the glorious majesty of *high mountains*.” The minister made no reply; and after a few moments silence, began another strain, fixing his thoughts upon flowing rivers. Again, after listening a short time, the stranger exclaimed, “Admirable! the gentle ripple, the stately flow of mighty rivers. Your Excellency has thought of flowing waters.” Yü-pih-ya was startled, feeling himself in the presence of a superior. He hastily rose from the lute, walked towards his guest, and bowing with reverence, said:—I have been disgracefully wanting in courtesy and respect, forgetting that the roughest stones oft-times hide the purest gems; and repeating the vulgar error of those who judge of a man's learning by his dress and equipage. I ask your pardon, and may I now atone for my late want of civility in not asking your honorable name?” The woodman arose and, bowing, replied, taking no notice of the apology, “My insignificant name is 鍾徽子期 Chung Hwé tsz-ye.” The minister again bowed and made the customary salutations on receiving an honored guest; to which Chung Hwé answered in the usual mode, by inquiring for the high name of his honorable host; who then announced his name and position at the court of Tsin, to which he was returning after fulfilling an embassy to the kingdom of C’hu.

“Ah!” said the guest half to himself, “the great Yu-pih-ya, of whom I have so often heard; the skilful ambassador who so peacefully arranged the difficulties between the kingdoms of Tsin and C’hu.”

The host then invited him to take a seat of honour, seating himself on a low chair like the one from which his guest had just risen, and then for the first time ordered tea, and afterwards wine and other refreshments. Seated together at the same table, again the minister asked pardon for the rude reception first given to his guest, but was entreated to think of it no more.

"Your accent is that of the kingdom of 楚 Chu," said Yü pih ya. "What city claims the honour of your birth place?"

"集賢村 Sien chung, a mountain village near here," replied the other.

"O, favored Sien chung," exclaimed the host bowing low to his guest; "and may I ask what honorable profession you follow?"

"To gather fire-wood is my simple calling:" was the reply.

The minister could hardly suppress a smile of contempt as he proceeded to say, "Though I have no right to hazard an opinion, may I ask why you do not seek a position worthy of your learning and merit? A genius like yours should shine in the courts of princes, and your memory be recorded on the pages of history. How can you content yourself living in the country, cutting wood; and allow your memory to die with you and perish like the grass and wood you prepare for the fire? Alas, alas, what a pity!"

"Allow me to explain," said the other. "In my little cottage I have an aged father and mother, who depend on me alone for care and support. I have more pleasure in gathering fire-wood to supply their simple wants, and spending my quiet evenings with them, than I should have in accepting civil or military honours or even a title of nobility."

"This is the extreme of filial love and piety, and rarely seen:" mused the minister.

*To be continued.*

—o—  
 Memoir of  
 Generals Eldard, and Burgebine,  
 and of  
 The Ever-conquering Legion.

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 (Continued from page 124, Vol. 2.)

IN pursuance of the plan of introducing into these papers, accounts of persons and places that were associated with the Ever-conquering Legion, the career of two ladies shall be briefly sketched.

Not long anterior to the time when this history commences, a Chinese Barnum brought

two beautiful young women to Shanghai, who had been selected and purchased when children, on account of their transcendent charms. They proved to be endowed with great wit and intelligence; so they were educated with a view to public exhibition. One was remarkably agile, and became proficient as an acrobat. She excelled also in fencing, in posture-making, and in playing the guitar. The other was witty, inclined to letters. She was made to study the art of making riddles, of shining in conversation, and to be prompt in humorous repartee. The former attracted the plebs, the latter the patricians, of the cities that were visited; and, between them, the showman acquired a good return for his investment. But the girls became too clever for their owner: and his position became unendurable. A single yoke he might have borne; but a brace was too much for him; and he sold them. The athlete brought 3000 taels; the purchaser being the district magistrate; who, in virtue of his official position, was allowed to possess her at a low figure. The *spirituelle* brought a much larger sum, in virtue of the great wealth of the buyer, Taki, who became the financial agent of the Ever-conquering Legion. What to the showman was intolerable,—the determination of these damsels to rule—was highly appreciated by their new lords. Mrs. Taki, as she is styled by foreigners, had not a little to do with the *petite coup*, which at a subsequent period set Chinese governors and cabinet ministers at variance with foreign ambassadors and generals. The other lady, the concubine of Léo, led a life that well accorded with her peculiar genius. Mrs. Léo, as we must call her, assumed the position of squire to her lord, who, although a civil officer, had a martial mind; and took part in all the battles and skirmishes that occurred within the limits of the district of Shanghai. Well armed, and attired as a man, she bestrode a pony, whenever her husband followed Ward in the pursuit of rebels. Nor did Léo always wait for the company of his foreign companion-in-arms and fellow-saint—(they have both been canonized); but he ranged the country, and won laurels, sometimes, on his own account—always accompanied by his valiant and devoted concubine.

The papers of the day make mention of a lady who was seen riding in advance of a body of French soldiers; and who was taken for a French woman: but this was owing to the fact that, on the occasion referred to, District Magistrate Léo and Mrs. L. were reconnoitring with those foreigners. No higher proof can be adduced in evidence of zeal and integrity in a District Magistrate, than for the people to



petition for another three years administration. This great honour was conferred by the people of Shanghai three times on Mr. Léo. From this triennial period of his sway, he was promoted to the Treasurership of the province, and took part in the operations before Suchau; \* a fatal post as it turned out.

It appears that besides the rebel princes who were induced to surrender that city, and who were slaughtered, notwithstanding a promise of pardon, there were four rebel generals who had been negotiating with Léo for submission. He promised each of them a Tautai-ship. The services stipulated for, they had rendered; and they remained in the city, expecting the promised appointments. Léo invited them to a feast; towards the close of which he clapped his hands, which was the signal for the entry of soldiers, who beheaded three of the deluded expectants; the fourth managing to escape over the wall.

A few years later, Léo had become governor; and was escorting the corpse of his mother to the family estate in Honan province. He was accompanied by a large body-guard and all his relations. A body of Nienfi bandits met, fought, and massacred, the whole party, including the beautiful heroine. Some accounts state that Léo committed suicide. The bandit leader was the rebel chief who escaped from massacre at Governor Léo's feast. He had been plotting the faithless official's destruction ever since.

By the occupation of Kiating the rebels were enabled to prey upon the commerce of the Yangtze. They had a strongly fortified post at the mouth of the creek that connected Kiating with the great river. This became a rendezvous for foreign pirates as well. Ward organised an expedition against it. He and Taki chartered four small steamers for the purpose; and two of them being their own joint property, the terms were mutually satisfactory.

Strong stockades enabled the defenders to offer a protracted resistance; and they stood bombarding very well. But when Ward landed and charged them, they retreated and fell back on Kiating. It is on record that 700 rebels were captured on this occasion, and given over to the mandarins for decapitation; but this is inaccurate.

Those of the river pirates, above-named, who were foreigners,† preyed upon imperialists,

\* Soochow.

† It is to the Spanish among them that this part of China is indebted for the introduction of a new crime,—a novel form of garotting to which we will refer more at length in our next.

rebels and foreigners alike, being a terror to all.

Turn we now to record the achievements of the detachment of the Ever-Conquering Legion, that had been dispatched to Ningpo, under Major Morton. They were required by Captain Roderick Dew, R.N., the restorer of the Chin-kiang province to the imperial sway. He had, in conjunction with the French, captured the city of Ningpo from the rebels; and desired a portion of Ward's force to guard the place.

Ward's legion, unfortunately, could not, in his absence, be trusted with provost duties. They could not resist preying upon the people they were expected to protect.

This feature in Chinese disciplined soldiers, was never greatly softened. Their foreign officers had to combat, to the end, their passion for plunder.

This being the case with men who had been disciplined, and who were under foreign command, it may be imagined what non-combatants had to suffer, both from imperialist and Taiping soldiers.

The Chinese army has never been in want of homilies on soldierly behaviour. The illustrious Tseng kwo-fan, whom his successor Li Hung Chang eulogises, saying, "A greater man never lived," issued about this time, "Four directions for the Army," which are worth perusal, as affording a view of the situation from a Chinese stand-point.\*

\* The following are some of the directions alluded to:—

*Tsen kwo fan's rules for the guidance of Army leaders.*

1.—Prevent annoyance to the people.

The wickedness of robbers and rebels consists in committing rape, burning and killing, thereby injuring and annoying the people. The honorable conduct of soldiers consists in saving and pacifying the people. If they also annoy and harm people, they are no better than robbers and rebels. Therefore it becomes the duty of those who have soldiers under them, to prevent annoying the people, as a matter of the first importance. What the people are most afraid of, is, to be pressed to do work, and to have their dwellings taken by force. To press men into service, causes the men generally to work too hard, and their families to be in great anxiety about them. To take dwellings by force, you generally destroy their furniture too, besides scattering the members in different directions. Therefore a military leader should prevent these two things, together with committing rape, compulsory buying, &c. If these could be prevented, a great blessing would be conferred upon the public at large.

2.—Prevent opium-smoking and gambling:—

The duty of a soldier in actual service, or defence, is the most arduous; as it depends entirely on his bodily strength and vigour, to do that duty well, so that the army do not suffer defeat. Now, those who smoke opium and gamble, besides squandering away their money, become weakened by these vices; thereby they are not



The utility, however, of Ward's disciplined Chinese force was sufficiently obvious; and the English and French authorities at Ningpo, organised bodies on the same model. Monsieur Giquel, a French officer, then engaged as Commissioner of Customs at Ningpo, raised and commanded the Franco-Chinese corps. It was deemed necessary for the safety of Ningpo, that the 20,000 rebels who occupied the city of Yuyan\*, situated between Ningpo and Hangchow Bay, should be expelled from that city.

Captain Roderick Dew, R.N., led an expedition against the place. His ship, the *Encounter*, could not approach within ten miles; so the *Hardy* with forty of the *Encounter's* crew, towed up 500 of Ward's men in small boats, while the French were represented by Lieutenant Le Brethon and 400 of the newly-disciplined Chinese levies, on board the *Confucius*.

Besides these the Chinese merchants at Ningpo had fitted out 1500 Cantonese braves. An honorable post was assigned to a detachment of the Ever-Conquering Legion and the Franco-Chinese, who fought bravely under their commander and M. Giquel.

It was Dew's desire to make the Chinese capture the city themselves: he, by his presence, affording moral support only. But the rebels gave the imperialists such a hot reception on the bridge, that, after six hours hard fighting, Ward's men had to fall back on their boats, with a loss of 150 men and 8 officers killed or wounded. On the following day, Dew and his gun-boat and handful of Englishmen, took part in the attack. There being 8,000 veteran rebels to overcome, the assailants met with a repulse in the forenoon; but a post-prandial action rendered them masters of the "key" to Ningpo. A portion of Ward's men, together with the Franco-Chinese Legion that had been formed on their model, were left to garrison the place under Captain de Moidrey. An at-

tempt to recapture the city, was gallantly made by the rebels, and as gallantly resisted; but, in retiring, the rebels effected a passage by the hills to the city of Ts'ki, from which the civil and military authorities fled in dismay.

In the interior, the rowdy class began a work of rapine and plunder, which was only arrested by a wealthy and aged resident, Mr Luh, who had become rich during the English war, by supplying the invaders' commissariat. In virtue of the amnesty which their treaty procured for him, he spent his days in ease and dignity; but, as he cultivated foreign society, he was not regarded with much favour by his fellow-townsmen. In this emergency, however, they regarded him as a society-saviour. He went out to meet the advancing rebels; arranged for the safety of the city; and became its civil magistrate.

At this period General Ward was ordered to Ningpo, to take command of the disciplined corps that had been formed for operating in that troubled region. It was late in the day before he received the order. He instantly called a parade, although it was near dusk, greatly to the surprise of the men. They went through their different evolutions, and General Ward seemed to be more satisfied with them, than he had ever been on any previous occasion.

"Alas," writes Colonel Schmidt, "the poor man did not know that this was the last time he would appear before his force." He arrived at Ningpo, accompanied by his body-guard, and immediately made arrangements for an attack on the district city of Ts'ki, which commenced at dawn, on the 20th September. He went up the river in boats, with 200 of his men, who met 400 more, sent down from the garrison at Yuyan. These received their old commander with lively demonstrations of joy. He was to have been supported in the attack by Captain Dew, with a detachment of marines and sailors; but that officer was suddenly summoned back to Ningpo, which was in danger of being recaptured by rebels from Lung-hwa of which they had just obtained possession. Ward, however, approached the walls under the cover of 12-pounders howitzers. He was standing in a suburban street about 200 yards from the walls, and stepped aside to allow the stormers to pass, led by Captain Cooke, to whom he said:—"You must do it with a rush, or we shall fail; for they are very numerous." He watched their progress through a glass, but before they had planted their ladders, he was shot in the abdomen, and carried off to the steamers.

Cooke successfully escalated the walls, but the Taipings fought bravely, and drove him out of the city. He rallied his force, however, and

able to get up early in the morning, nor watch late at night. They will certainly bring mishaps on the military discipline. Military affairs need early rising to attend to, and are jealous of the evening shades. Idleness is like evening shades, and should be jealously watched against. The opium-smokers, when the opium craving arrives, are a pitiable sight; tears beginning to stream down, and a complete lassitude coming over the entire frame. While the gamblers, labouring arduously in the night, their spirits are confused, and, from morning to evening, they are in a continual hazy state of mind, as if an evening cloud had overshadowed them. And although a man may boast that he will never be defeated, and, by chance he is not defeated up to the end; yet a lazy man will, most certainly, be defeated. There cannot be the slightest doubt about it. Therefore, if you want to preserve a freshness of spirit among your soldiers, you must begin by stopping opium-smoking.

\* A description of this city in our next.









THE FAR EAST.



THE CITY OF YU-YAN.





renewed the attack, when the foe fled as if panic-stricken. As usual with the Legion, and with Chinese troops generally, they scattered through the streets for loot, without regard to the safety of the place, in spite of all their officers could do. This enabled the enemy to rally; and but for Cooke's admirable presence of mind, they would have succeeded.

General Ward was conveyed in the English gunboat to Ningpo, where he received attendance from Dr Irwin R.A., and Dr Parker, a Medical Missionary. He was conscious that it was a mortal wound; but he was extremely anxious to learn the result of the attack, and to be assured that all was made secure.

He hoped the force would see the rebellion crushed, and urged his fellow officers to continue in the service until this was accomplished. He gave many directions; among them, that he should be interred beneath an aged cypress in the court of the Confucian temple at Sungkiang. Death came to him in his sleep, twenty two hours after receiving the wound.

It is a proof of the regard in which he was held, that his request to be interred within the precincts of the temple of the "Most Holy Teacher," was complied with; though it was wholly at variance with Chinese ideas of propriety. When the news of his death arrived at head-quarters, it seemed as if all had lost in him a near relation, and great preparations were made for his funeral. The corpse arrived in the forenoon, and when it was borne into the city, all the shops were immediately closed, showing that he was beloved by the people. The whole garrison was ordered to attend the funeral, officers being directed to wear crape on the sleeves of their tunics. All ornaments were forbidden to be worn by the soldiers, who had their tails plaited with white tape—the Chinese sign of mourning. It was a grand procession. The "Dead March" in *Saul* was played by the band, which produced a vivid impression on the garrison. Several officers of the British army and navy also attended the funeral. Service was read by a Chaplain of H.M. navy, and the usual volleys for a general, were fired both by the artillery and infantry.

While native soldiers and citizens deeply deplored his death, that event was regarded by the imperial authorities as a great calamity; as is evinced by the memorial addressed to the Dragon Throne by Li Hung-chang, the Governor of the Province, and Commander-in-chief of the Army:—

Li Hung Chang, Governor of Kiangse, on the 6th day of the intercalary 8th Moon in the first year of the reign Tungche, memorializes the throne. . . .

Further, it appears that Brigadier Ward is a citizen of New York, in the United States, who formerly served in that country as a military officer of inferior rank, and in the tenth year of the reign Hienfung, 1860, came to China. Afterwards he was employed by Wuhü, Tantai of Shanghai, to take command of a contingent of Indians to follow the Regular Army in the attack on Kiating and Taet'sang, and twice to the capture of Sung Kiang, as well as to the repeated attack on Tsingpu, where, leading his officers and men, he was several times seriously wounded. Later, after the contingent of Indians had by an Imperial Decree been dismissed, Ward petitioned the Tantai, stating that he was willing to become a Chinese subject; whereupon Wuhü retained him and gave him command of the Ever Victorious Army, to support the Imperial Troops in the defence of Sung Kiang. In the first moon of the present year Ward defeated with 500 Troops, above 100,000 rebels, at Yin-hi-pang, Tienmashan, and other places in the Prefecture of Sung Kiang. Thus with few he overcame the many; a meritorious deed that is very rare. Again he arranged for the destruction of the rebel fortifications of K'aukean Sian t'ang, Chow-pu, Nank'ean, Cheling Wang-keasze and Lung-chuan, having the cooperation of British and French Troops. From a petition of Wuhü it appears that in the early part of spring of the present year, Sung Kiang and Shanghai were threatened by the rebels, and that the turning away of the danger and the maintenance of tranquillity in those places, was chiefly due to the exertions of Ward.

By Imperial favour he was repeatedly promoted—from the fourth rank with the peacock's feather, to the decorations of the third rank, again to the rank of titular Futsiang, Brigadier, and again to Futsiang gazetted for employment in office; and praise was repeatedly bestowed on him by your Majesty's decree. From the time of Your Majesty's Minister Li Hung-chang's arrival at Shanghai, and taking charge of affairs, this Futsiang, Ward, was in all respects obedient to the orders he received, and whether he received orders to harass the city of Kinshanwei, or to force back the rebels at Linho he was everywhere successful. Still further he bent all his energy on the recapture of Tsingpu, and was absorbed in a plan for sweeping away the rebels from Soochau. Such loyalty and valour, issuing from his natural disposition, is extraordinary when compared with these virtues of the best officers of China; and among foreign officers it is not easy to find one worthy of equal honour.

Your Majesty's Minister, Li Hung Chang, has already ordered Wuhü and others to deck his, Ward's, body with a Chinese uniform, to provide a good coffin, and to bury him at Sung Kiang, in order to complete the recompense for his valiant defence of the Dynasty. Brigadier Ward's military services at Sung Kiang and Ningpo are conspicuous. At this time he lost his life by a wound from a musket ball. We owe him our respect and our deep regret. It is appropriate, therefore, to entreat that your Gracious Majesty do order the Board of Rites to take into consideration suitable posthumous rewards to be bestowed on him, Ward; and that both at Ningpo and Sung Kiang sacrificial halls be erected to appease the names of this loyal man.

In addition to the communication made by Li Hung Chang to the Tsungli yamen, the memorialist consulted Tseng Kwo fun, Governor General of the Two Kiang, and Tso tsung-tang, Governor of Chehkiang, with regard to the recapture of Tsze Kee by the rebels, and their spying out the approaches to the city of Ningpo; also with regard to the newly appointed acting Tantai of Ningpo, She Che-ngeh, putting this city in a state of defence, and the levying of contributions at Shanghai to be forwarded to Ningpo; and further,



with regard to Brigadier Ward's recapture from the rebels, of Tsze Kee, where he perished from a wound by a musket ball, and for which reason Your Majesty is entreated to bestow on him posthumous honours; and finally with regard to dispatching with all haste this memorial, and laying it before Your Majesty's sacred glance for approval and further instruction.

On the 18th day of intercalary 8th moon in the first year of the reign Tungche, received an Imperial rescript to the memorial of Li Hung Chang, entreating that sacrificial halls be built and posthumous honours bestowed on a Brigadier who perished from a bullet wound received at the re-capture of Tsze-kee. The memorial of Li Hung-chang further states that Brigadier Ward was a citizen of the United States who petitioned to become a naturalised Chinese subject; that from Shanghai he followed the Imperial troops in their advance on Kiating and Taitang, recaptured the city of Sung Kiang, and defeated the rebels at Yinhipang, Tien mashan, and other places, destroyed in co-operation with foreign officers the rebel fortifications of Kan Kean and elsewhere, and that the throne repeatedly promoted him for his valour, and advanced him to the rank of Futsiang, Brigadier, gazetted for service; that now it appears from the memorial of Li Hung Chang that, when the rebels of Chehkiang were spying out the communications with Ningpo, and had taken the city of Tsze-kee, Ward hearing of this, led the Ever Victorious Army to the attack, and there pointing his braves to the walls to be scaled, was shot at by a rebel from the wall; and there, the bullet having pierced his chest and coming out again at the back, he fell; that the Ever Victorious Army recaptured Tsze-kee, but that Ward, who had been removed to Ningpo, died the day after.

The Emperor, on seeing this memorial, broke out in eulogy and grief over the rectitude and valour of this officer "without blame and without reproach." Li Hung Chang having already given orders to Wuhyu and others for Ward's burial, and for the erection of sacrificial halls at Ningpo and Sung Kiang, the Board of Rites is ordered to consult on more than ordinary posthumous rewards to be bestowed on him, so that the manes of this loyal man may be appeased. Respect this!

Mr. Burlingham reported the death of Ward, and the Imperial regrets, to Secretary Seward, in answer to which the Secretary wrote:—You will express to Prince Kung, the President's sincere satisfaction with the honours which the Emperor of China has decreed to be paid to the memory of our distinguished fellow-citizen. He fell while illustrating the fame of his country, in an untried, distant and perilous, field. His too early death will, therefore, be deeply mourned by the American people."

Ward was a man of medium height and spare figure. He was self-contained, yet genial; having unlimited ascendancy over all whom he commanded. His ambition was irrepressible; contemplating, it is generally believed, the conquest of the empire for himself; a belief, however, which the Chinese do not share; as the honours recently paid to his manes sufficiently prove.

\* Translated by Dr. Kreyer, from the official document communicated by Feng Tautai to Consul-General Myers.

The inscription on the columns to the right and left of the Tablet in the Memorial Hall at Sung Kiang, the reader facing the same, may be translated thus:—

"A remarkable hero from beyond the sea, with fame of meritorious loyalty extending ten thousand Li, has left in China his azure \* blood."

"A happy place in Yun-keen † and temples enduring a thousand springs make manifest to the people his loyal heart."

D. J. M.

To be continued.

### The Illustrations.

THE pictures in our present number are all connected more or less with matter that is appearing in our columns; two being associated with the Memoir of General Ward; and four with the castle and locality of Kumamoto, in Japan, one of the great centres of operations in the present rebellion in that empire, and the territory of the Japanese hero, Kato Kiyomasa, of whom we are giving an account in this and the succeeding number of the *Far East*. "Yuyan" and "The Anglo-Chinese," were photographed by Major Watson, who obligingly sent us the negatives.

It is unnecessary to say anything more, by way of description; unless it be of the Shinto temple, taken near Kumamoto. There is nothing in the shape of architectural structures, plainer in their details than such edifices in Japan. They are built of wood, with wooden shingle roofs; and there is little beauty about them to compel our admiration. Yet they are really beautiful; and generally they are by no means inexpensive edifices.

They are almost universally of similar design to that depicted in the photograph opposite page 4. There is an absence of ornament, that is almost painful, when they are seen side by side with Buddhist temples; especially if old and uncarved for. But as one realises the peculiarities of their construction, the beautiful wood of which they are built, and the excellence of the workmanship expended upon them, it is impossible to withhold our approval. They are built of *hinoké*, a very superior kind of pine, and not a single piece with a knot is admitted into the building. The roof (in pure Shinto, of thatch,) is generally shingled with small, thin, narrow, shingles, which are placed one on the top of another for a thickness of fully twelve or fifteen inches, and lie so tightly together that even when seen closely they have a velvety appearance. In the interior there are no idols. But there is frequently a bright mirror, as typical of the brightness and purity of the Deity; and more especially, *gohei*, or slips of pure white paper, suspended in a peculiar manner on a light notched lath of *hinoké* placed perpendicularly on the altar.

\* The 'azure blood' refers to a hero of the Chow Dynasty, whose blood, when he was slain, had an azure colour, or rather a colour like that of the green jade stone.

† Yun Keen, literally "among the clouds," is the ancient name of Sung Kiang.



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## The Yu Tablet.

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The copy of the "rubbing" of the Yu Tablet, alluded to on page 46, is not quite complete, and we are obliged to publish without it. It will appear in our next.





AUGUST, 1877.

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VOL. III. No. 2.

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CHINA AND JAPAN, AUGUST, 1877.

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MONSEIGNEUR PALLEGOIX,

Bishop of Mallos and Vicar Apostolic  
in Siam.

Translated freely from the French by Mr. J. J. da Silvase Souza; and retranslated from the Portuguese by Mr. R. F. Martins.

### CHAPTER IV.

(Continued.)

**I**N addition to the thirty one provinces already enumerated, there are:—

Ten provinces to the south: Nakhon-kum or Pakhlát, Samuth-aprakan or Pak-nam, Hal-aburi or Bang-plasoi, Rajong, Chantaburi or Chanthabun, Tung-jai, Phet-xaburi or Phiphei, Humphon, Haija, Halang or Salang.

Besides these forty-one provinces, governed each by a mandarin of the first rank, there are twenty of the second and even of the third class, which are governed by mandarins of inferior degrees.

I will now describe the provinces which I have visited, giving a condensed account of my travels, and this will suffice to give an idea of the provinces which I have not visited.

I embarked in a little vessel thirty-six feet long and nine broad. We came down four leagues by the river, having to the right and to the left vast gardens without interruption; we passed in front of Pakhlát, a city of 7,000 souls, where there is a Governor. On the two

sides there are two grand and imposing forts well mounted with artillery, but garrisoned by a very small number of soldiers.

The population of Pakhlát is of the Peguan race. Pakhlát supplies Bangkok with fire-wood and leaves of a kind of palm-tree, which is used to roof houses; it is given also to the culture of rice and gardens. A little below Pakhlát we encountered sugar-cane plantations and four sugar manufactories. Towards evening we anchored in front of the Custom-house of Paknam, which lies at the mouth of the Menam. This city, of six to seven thousand people, has three forts, one on each bank, and the third in the centre, commanding the entrance of the river. A part of the inhabitants engage in fishing, and others explore the forests on the shore for a kind of tree called *sami*. The wood of this tree is excellent for domestic use, and its charcoal, once lighted, burns for a long time. In cases of alarm all the inhabitants are soldiers, who go and garrison the forts, which ordinarily are almost deserted.

Sailing early in the morning from the city of Paknam, we tacked about nearly the whole day, because the wind was not favourable, and towards evening we reached the first island called Si-xang. This island, which is about seven to eight miles in circumference, is inhabited by some hundred Siamese and Chinese families. A landing can only be effected there, at one place, where the ground is firm, and where a beautiful anchorage with a hard bottom is met with. Every part of the island is girt by a natural wall, more or less high, formed of steep rocks, excavated and rugged. Having had occasion to go on shore, I noticed that these rocks consisted of an exterior crust, which covers a pretty marble with white, red and blue veins; in certain places the flow of the tide has given to these rocks a polish so elegant as to appear to have been effected by artificial means. The rough excavations and inaccessible rocks which I have spoken of, are the abode of a kind of sea swallow, which makes, during three months of the year, a wonderful nest, of the jellied substance

so esteemed by the Chinese and Indians. The highest price at which these nests are sold is 600 francs per pound. The inhabitants go in search of these precious nests, consequently, with great eagerness. They are suspended by ropes from the top of the cliffs, and all the excavations are scrutinised to make their harvest. It happens sometimes that when the nest-seekers reach the rock by means of ropes which they have always on hand, the party who holds the rope which supports the diligent searcher, is impelled to crime by the greed of money, lets go the rope and absconds with the treasure: while his unhappy companion, rolling over and over, is submerged, and disappears in the abyss of the sea. There are many islands on the coasts of Siam which possess the nest of this kind of bird.

A priest whom I saw in Siam, indicated to me a small neighbouring village with an abundance of beautiful white, yellow and blue crystals; he also told me that in the mountains of rock, near the sea, there are to be encountered hot-water springs, and mines, whose ore seems to me to indicate copper mines.

Taking our departure from Si-xang during the night, we coasted along the shore, having to the right a great number of islands, which, for the greater part are not marked in the charts. Kokram is famed for the quantity of turtles which come and lay their eggs in the sand.

Ko-samet is a very considerable island. There are wells of sweet water, and a very big pond which abounds in fish. There are only a few Customs' officers, and they were obliged at one time to take refuge in the forests in consequence of the appearance of Malay pirates who came to plunder the isolated Custom house. This island seems to be very fertile. It is noted for the beauty of the shells which are found on its shores. A large quantity of other shells are also to be seen there. The bivalves of these shells are furnished with rock crystals of a very beautiful water.

On the third day of our voyage we saw from afar what appeared to be a huge lion, at the mouth of the river Chantaburi. It is a very notable natural curiosity. It represents a majestic lion watching over the entrance. Its head, mane, throat, eyes and ears are distinctly seen. As we approached it, the illusion disappeared by degrees, and at last nothing else was seen except a mass of shapeless rocks.

After passing the Custom house and a little fort, which lie at the entrance, we went up the river, and found nothing attractive to the eye, except a very singular kind of tree on the banks; its cleft roots rise from the ground, and

look like a very high three legged stool that supports the stump. It is called *Kong-kang*.

It was one Friday evening, the little boats of the Christian Annamites which had returned from fishing, having met us, about twenty of them came to join us. Early on Sunday morning, all these boats were ranged in line before us and carried us afterwards with oars, and singing in cadence. The musicians soon came to join in welcoming us, and we arrived in triumph at Chantaburi, where we were received with the sound of gongs and drums. The Christian population consists of 1,000 souls.

Chantaburi is a small city of nearly 6,000 inhabitants, consisting of Siamese, Cochin Chinese and Chinese; having a market, an arrack manufactory, and many temples. Boats of all dimensions are built there, and I saw the readiness with which the people transport timber from the mountains during the overflowing of the river. The import trade is carried on by a dozen of Chinese junks, which go there every year to sell different Chinese merchandise. The export trade is much more considerable; the principal articles are: pepper, cardamom, skins or furs, ivory, sugar, wax, tobacco, salt, fish, etc.

The inhabitants of the province of Chantaburi occupy themselves only in the cultivation of the ground; the principal productions, besides the preceding ones, are:—pistachio nuts, (whose bunches grow in the roots,—these nuts are made into different pastes and a very good oil is extracted from them); potato, cocoa nut, betel-nut, mango, coffee, etc. These have lately been planted by order of the king of Siam. The coffee tree grows well in this climate, and I have drank very excellent coffee in the house of the Governor. There is a very large variety of fruits which are very good to eat. They grow spontaneously in the forests. I will cite only one kind of them, which is called kobok; it is a wild almond, but very good, and is the fruit of a big tree which gives it in abundance.

Cambodia gum is extracted by means of incisions made in certain trees. This gum is not to be found, except in the thick forest. A bamboo is suspended from this tree, and when it is full, and the gum has already acquired consistency, the bamboo is broken and the gum appears in cane-like form.

The cardamom is the fruit of a plant twelve inches high, more or less, which produces a crowded flower in the top of the bunch, from whence a fruit of three sides and very aromatic and pungent taste is taken. The agallochium, (so called in consequence of its colour), has a delicious and aromatic fragrance, especially when it is burnt. This wood is introduced

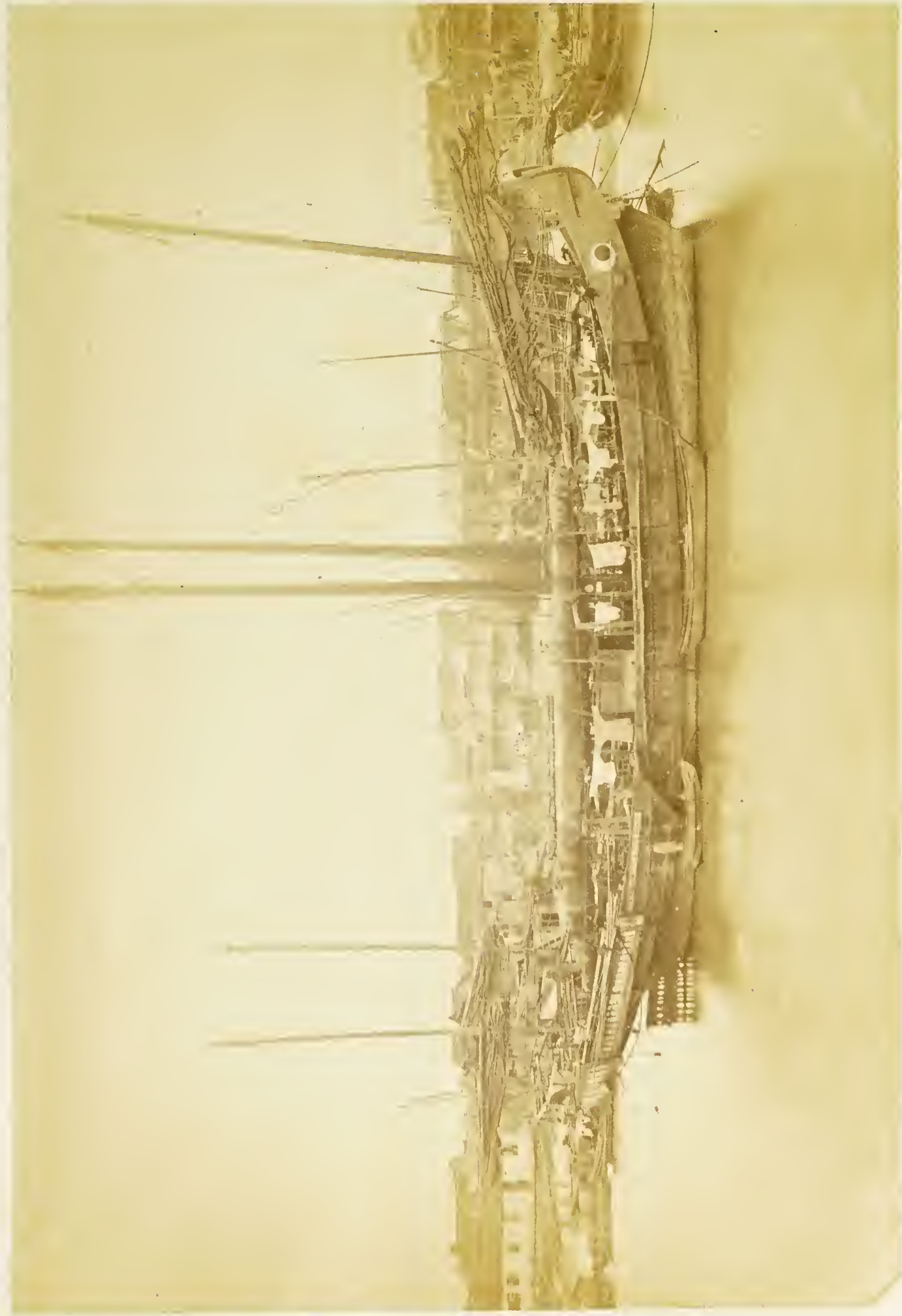








THE FAR EAST.



CANTON JUNKS.





into nearly all the Siamese medicines, and it has proved by experience that it is of great utility. The way this wood is obtained is as follows:—there is only one kind of tree from which it is taken; those who go to procure it must be provided with saws, axes and scissiors of different forms. When by certain circumstantial proofs they know that such is the tree, they fell it and cut it into pieces, and afterwards dry it with great care; the white part is rejected and only the black part is kept, which is the real agallochium wood. The wood so obtained is sold for twelve francs *per* pound. Each Christian family is obliged to pay to the king an annual tribute of two pounds of this wood.

The inhabitants of the forests shoot tigers, bears, rhinoceros, buffaloes, wild bulls and deer. The way in which they chase the rhinoceros is very curious. Four or five men are armed with strong bamboos, with sharp points hardened by fire. Armed in this way they go through the places where this animal is to be met with, shouting and beating the hands in order to drive the animal from its concealment. When they see that the animal comes direct to wards them, (opening and closing alternately its broad throat), they thrust the bamboo into the mouth, and if deftly done, the sharp point of the bamboo penetrates the throat, and sometimes reaches the intestines. The rhinoceros gives a fearful roar, falls down in terrible convulsions, while the daring sportsmen beat their hands and chant a canticle of victory, till the beast, fainting from loss of blood, permits them to take charge of it.

For the shooting of other animals, they use fire-arms, but sometimes the wild goats and deer are captured with nets in a remarkable way. After having closed all the avenues with strong nets, they set fire to the forest, and when the animals fly before the flames and endeavour to clear the nets, they attack them with clubs and secure them.

Fish abounds in the maritime coasts of Siam. The fishing is not abundant in the river, except crab-fish, which are the principal food of the inhabitants; they fish for them with lines, and a child can catch a hundred daily. Sea-fishing is effected in three ways. 1st.—The fishing for small sea-lobster is made with a very thin silk mesh net. These lobsters, when mixed with salt, constitute the *kapi*, which is greatly in demand among the sober Siamese. 2nd.—The fishing for large fish by means of nets which are hauled on the shores by the two extremities. 3rd.—The fishing with the floating net.

The aspect of the province of Chantaburi is

very agreeable. To the north the view is limited by a very high mountain, which is called "star mountain;" for they say that those who reach its top, are able to see each star as big as the sun. (This is quite enough to give an idea of the ignorance of the natives.) This mountain, they say, abounds in precious stones.

There is another smaller mountain which is about ten leagues long and nearly thirty in circumference; this mountain is called Sabab. Its base is watered by many considerable rivers and canals, along which there are pepper plantations. It is believed that this beautiful mountain encloses mines which are not yet explored. The irrigation of the pepper plantations is made by means of bamboo floats which regulate the supply after the manner of flood-gates.

Many ranges of hills are found to the east; some of these hills are covered with forests; others, as well as the valleys, are full of fruitful trees, such as the mango, palm, betel-nut, etc.; there are also pistachio nut, tobacco and sugar-cane plantations. Upon the first hill, distant two leagues from Chantaburi, and separated from the river at a distance of a musket shot, the people have constructed an immense fort surrounded with a deep ditch. The Governor and the principal authorities reside in this fort. The base of this hill is nearly all formed of ferruginous incrustations, and the upper soil is of a blood red or purple colour, and can be used for painting purposes.

Departing from this fort, after having crossed two small hills, one reaches the base of a celebrated mountain called "Precious Stone Mountain." The name is properly applied to it, for indeed it contains precious stones in abundance. The principal stones are topaz, ruby and sapphire. Two other neighbouring hills are similarly rich in precious stones, and I myself have seen many there.

The plain of Chantaburi, which is five to six leagues wide and twelve long, is very low, and is often inundated in its centre by the overflowing of the river; but it rises by degrees from ten to twenty feet above the level of the river. The soil is watered by many natural canals and little rivers, which fertilise it. Every year, in the height of the rains, the river inundates the plain for one or two weeks. The cultivation of rice is very rare, consequently the harvest is not sufficient to supply the inhabitants of the province. More than two thirds of the soil is covered with wild bamboo and forest trees.

The province of Thung-jai which lies to the east of Chantaburi, abounds in cardamom,



agallochium, Cambodia gum, pepper, ivory and other valuable productions. The city of Thung-jai is inhabited by 4,000 Siamese or Chinese, nearly all of whom are traders, only a portion of them engaging in fishing, though fish is abundant on the coast. In its neighbourhood there are many islands covered with forests, of which the principal is Ko-xang (Elephant Island), which, it is said, is infested with tigers. A majestic aspect is produced by the high mountains, which afford shelter to ships visiting the coast.

Returning from Chantaburi, I stayed in Bang-pla-soi, which is situated at the foot of the hills, at the further end of an extensive fishing bay. While passing the market I have seen heaps of fish of all kinds, and with a *fuang* I bought sufficient to support for one day the fifteen persons who were with me. The inhabitants, who consist of 6,000 Siamese and Chinese, are all traders or fishermen. This province is well cultivated and very fertile; it produces rice, sugar, excellent tobacco, fruits and vegetables in abundance; it possesses also an inexhaustible store of shells, which the Chinese collect for the purpose of making lime.

After having visited all the Christians dispersed in the tobacco and sugar-cane plantations, I took a long and fast boat, and entered the river of Bang-pakong, and after going twelve leagues, I reached the city of Petriu, which is defended by a citadel where the Governor resides. The population who live along the banks may be estimated at 10,000. The whole province, which is an immense plain, consists of rice fields, gardens and sugar-cane plantations. It contains twenty sugar manufactories belonging to the Chinese. I stayed for some days in the house of a Chinese christian, who is the owner of one of these manufactories and therefore I am able to give a short description of it. Two or three heaps of firewood in billets are seen by the margin of the river, and are about fifteen or twenty mètres high; a circular shade stands on one side, where two buffaloes move one against the other two large iron-wood cylinders which crush the sugar-cane, the juice from which falls into a stone vat. Behind it lies an enormous brick oven which looks like a tower. In the upper part of this oven are two thick iron bars, over which are three enormous cauldrons.

It is through these cauldrons and with the help of an active fire, that the juice of the sugar-cane is evaporated, which after having reached to a certain degree of boiling, is emptied into a conical-shaped earthen mould. On the following day the molasses is poured out and filtered

through clay, and by this means a very white sugar is obtained. The molasses and the scum, again boiled, still produce a good quantity of brown sugar; the molasses is sent afterwards to the arrack manufactory, where it is mixed with lime to make arrack. The molasses vats are exposed in the air, and the bats, rats and toads in great quantities meet their deaths there. Two large sheds, each measuring fifty mètres, are sufficient not only to contain the whole material of the manufactory, but also to shelter 200 workmen who are employed in it. It was in one of these sheds that I celebrated the sacred mysteries, in the presence of 200 people; to nearly all of whom was administered the Communion, and who received sacred confirmation.

From thence I went up the river, leaving the eastern branch, and taking that to the north. The innumerable aquatic birds which are seen on the banks, very much amused my people, who killed a good number of them. At night we stayed in a small deserted temple and cooked our rice. Having entered with a flambeau this small edifice, I was surprised and nearly terrified, on seeing it full of enormous crocodile heads; I took the measure of some of them, and found that they were nearly one mètre long.

Towards evening on the following day we reached Korajok. This city of about 5,000 inhabitants, is situated at the foot of the high mountains, over the margin of a beautiful river. It is inhabited by the natives of Laos and some Siamese, who cultivate rice, and obtain from their forests different productions, which they sell at Bangkok. I went there to ascertain their disposition in respect of religion. I showed them a stereoscope and some other curiosities. On this occasion many women brought me rice, fish and fruits, in order to thank me for having shown them such beautiful things. At last the chiefs invited me to their houses, where they offered me betel-nut, betel and tobacco, and oppressed me with questions. An opportunity was thus given me to preach the Christian religion. They then asked me to stay among them; to which I answered that I could not, but would send a teacher to them. On the following day I took my leave, and went down the river as far as the canal which communicates with the two rivers. Unfortunately we were obliged to pass one night in this canal, where we were tormented by a cloud of mosquitoes, and were occupied the whole night in fighting with them. What punishment it was to us! Our blood was being sucked from every part of the body by thousands of these insects, whose venomous stings caused the



flesh to swell, and produced an almost unbearable itching. They swarm in this place, owing to the vast swamp, the grass of which rots in the water. On the following morning we found our little boat positively strewn with the myriads which we had killed during the night. At last after passing through this ordeal we arrived once more at Bangkok.

Having again departed from Bangkok on the 10th January, I went up the river Menam, and after three hours' sailing, arrived at Talatkhuan, a small city of 5,000 souls, where there is a long row of shops on rafts; the two margins of the river are covered with houses with vast gardens all the way from Bangkok. The city of Pak-tret has a Governor, a Custom-house, some floating shops and very pretty temples.

Above Pak-tret the villages extend along the two banks almost without interruption for the space of six leagues; after which is another Peguan city called Sam-khok. It contains 4,000 inhabitants, whose industry consists in manufacturing bricks of all kinds and dimensions, both for selling and for paying tribute to the Governor.

Here finish the gardens and commence immense fields, which are bounded only by the horizon. Rice is nearly the only production of this province; but the natural ponds here and there, by the fields, abound in excellent fish, and attract a multitude of aquatic birds.

There is a conflux of rivers five leagues above Sam-khok on the right; and after having left behind four islands very close to each other, we reached a village which is called 'Swallowed Ship.' When the tide is low, there can be seen in the middle of the river the top of an enormous mast of a Chinese junk, which has been submerged there nearly a century. Departing from here, we saw the pinnacles of the temples, blackened by time; and, rising to the clouds, were some trees of centuries growth, covering majestically with their vast shadow many ruins.

Around Juthia the river divides into numerous canals; consequently one is easily led astray in such a labyrinth of water-courses.

What is properly called the city, is an island of three leagues in circumference. Its form resembles very much a Chinese pocket. I have been to the vast ruins which cover the surface of this island; the most notable are those of the royal palace and temples, where there are still some huge statues of fifty to sixty feet high; the inside of these statues is of brick and the outside of bronze, of the thickness of about an inch, more or less. According to the annals of Siam, one of these statues

took 25,000 lbs. of copper, 2,000 lbs. of silver, and 400 lbs. of gold in its construction. The walls are all thrown down, and this immense heap of ruins is covered with impenetrable forest, in which the ancient poplar tree of India abounds, and it is now the asylum of owls and vultures. The ruins conceal large treasures which were buried on the occasion of the taking of Juthia; excavations are continually being made and nearly always treasure is found. The new city has two rows of floating shops, and a population of 40,000, composed of Siamese, natives of Laos, and Malays.

The province of Juthia is extremely fertile. A league to the north of the city, in the middle of the plain, rises a majestic edifice, which is called 'The Mountain of Gold,' built in the year 1387 of our era. It is an immense pyramid nearly 400 feet high; on each side there is a pretty staircase ascending to the immense galleries which surround the edifice. Having reached the third floor, we enjoyed one of the prettiest views imaginable. At this elevation there are four passages which lead to the interior of the cupola, where a large gilt statue of Buddha is elevated over an altar, having for its retinue and adorers millions of bats which have covered it with their defilements, and flutter around it night and day with almost infernal noise. The cupola, which is an admirable piece of architecture, rises 150 feet above the galleries, and terminates in a pretty gilt arrow.

On leaving Juthia, going up the principal branch of the Menam, the river commences to get shallower, and during the dry season here and there are to be seen sand-banks, over which large boats pass with difficulty. Eighteen leagues to the north of Juthia, we observed a small city of 2,000 souls called Ang-thong (Gold water-pot.) The governor, to whom I offered a pair of glasses, amicably received me, and sent for his twelve concubines to entertain me with a vocal and instrumental concert, and ordered to be sent to my boat a portion of pork, fish, cakes and fruits. This province abounds in rice and fish. It produces also a small quantity of sugar, which the people make into small round lozenges.

After a pleasant journey to the north, I stayed at another city called Muang-prom, whose population consists of 3,000 Siamese and natives of Laos. From thence a pretty view is enjoyed from the mountains which lie to the east, at a distance of ten leagues. It was in a temple in this city, whilst in the warmth of a dispute respecting religion, my catechist having had the hardihood to say that Buddha was in hell, that the offended priests,



armed themselves with pieces of brick and were ready to stone us, when I succeeded in calming them; reprimanding the poor man, whom I sent immediately to the boat.

Five leagues above, the river branches off to the right, and runs to the south-east and washes the walls of Nophaburi. A little above the site of this ramification is situated a small city of Chinese, and here is an arrack manufactory. Six leagues above lies Muang-In, whose population is composed of Siamese and natives of Laos, in all 4,000 souls. It is the seat of a governor, and is of an interminable length. Rice, betel, cotton and sugar-cane are cultivated there.

Departing from thence the banks are lined with wild bamboo; the aspect of the ground changes; iron ore in quantities is seen mixed with the earth; sand-banks are encountered instead of flint-stone; and pelicans in large numbers swim in the river, which becomes more rapid. And now we approach the hills of the "Three Kings," which form the limit of the vast territory of Siam; they are covered with thick forests, and abound in high and resinous trees, which supply tar for the purpose of making flambeaus.

After having gone ten leagues above Muang-In, we arrived at Hainat, a small city of 3,000 people, and the residence of a governor. The inhabitants cultivate rice, tobacco, betel and cotton. They manufacture flambeaus and construct immense rafts of wild bamboo which they sell at Juthia and Bangkok in the rainy season. These wild bamboo have the great advantage over those which are cultivated, that they are not attacked by insects. What is most attractive in Hainat, is an ancient royal temple ornamented with very curious figures and ancient statues. On the eastern side is a chain of mountains, on the nearest of which are found fine and delicate bamboo of the thickness of the thumb which are used for a variety of purposes.

Going up fifteen leagues above Hainat, we reached Tha-seng, a small Chinese city, situated at the mouth of a river which flows from the east. The Chinese have there an arrack manufactory and twelve furnaces where they smelt iron ore which abounds there. Their smelting operations provide sufficient iron to satisfy not only the wants of all the kingdom, but also to form an object of considerable export.

As I intended to go as far as Laos, I did not delay more than one day at Tha-Lung, but continued my way to the north; and after having passed the small city called Huaden, I arrived at last in Nakhon-Savan (City of Heaven) situated twenty leagues to the north

of Tha-Sung. To the west, at a distance of ten leagues, rises majestically a high chain of mountains called Khao-Luang (Royal Mountains) whose direction is from the north to the south. Nakhon-Savan is a very ancient city and is celebrated in the annals of Siam, but it is now a very insignificant place. It is commanded to the east by some hills, of which the nearest has on its top a pretty temple. This province has very few inhabitants. The alligators sleep on the shores with their mouths open, which I have never witnessed in other parts.

Three leagues from Nakhon-Savan, the river divides into two branches. That which comes from the north-west runs rapidly and noisily over a stone bed; while that which comes from the north-east runs placidly and silently, and has a good bottom. It was over this last branch that we continued our way. On the bank are impenetrable forests. If a musket-shot is fired the alligators make a confused noise under water, the monkeys answer with lamentable shrieks, the elephants make a noise similar to thunder, and the traveller is seized with fright. Having arrived at a canal which seemed to be full of fish, we entered it to spread our net, but two enormous crocodiles which were sleeping, being aroused, appeared to be contemplating a rush at our boat, which compelled us to retreat as fast as we could.

We then continued our journey in silence through the horrible solitude, when we suddenly heard confused shrieks and a frightful noise; in a little while we discovered a multitude of boats ornamented with pavilions, plumes and peacock's tails, full of soldiers dressed in red, and armed with spears and halberds, going down the river with great rapidity. We then comprehended that it was the prince priest (now King of Siam) returning from his voyage to Laos, where he had gone in order to put another garment of gold leaves to the "Phra-fang," an enormous sapanwood or log-wood tree, highly venerated for its antiquity. The rowers immediately knelt down, and I stooped down myself in the matshed of my boat, while His Highness passed, but he had not time to recognise me.

We did not see for the period of five days more than three villages; at last we arrived at Phit-salok. This city, whose foundation dates back more than 1,500 years, was for a very long time the capital of the Kingdom of Siam; it was destroyed and rebuilt many times; the actual city reckons only 5,000 souls, composed of Siamese, Chinese and natives of Laos, whose chief occupation consists in felling teak trees, constructing rafts, and then taking









THE FAR EAST.



MR. TENG KIO CHIU.





them to Bangkok in the rainy season. The Chinese, on their plantations, principally produce cotton and tobacco of an excellent quality.

As I continued my journey to the north, I met a king of one of the Laos states named Muang-Nan, who was going down the river with many teakwood rafts. I decided to pay him a visit in his floating palace; he was surrounded with his numerous wives, dressed in striped silk skirts with gold bracelets and other ornaments. I offered him some bottles of scent, which he immediately handed over to his ladies; in return he offered me a dozen loaves of wax, and served me with tea, betel-nut, and betel. We entered into conversation, and when he heard that I was going to Bangkok, and would be there two or three months. He asked me to stay until his return, when he would be able to conduct me personally to his estates, and said he would place a temple at my disposal, where I could preach the religion of the "Far rangs" (that is of Christians). I thanked him; and when I took my leave we shook hands like two intimate friends.

*To be continued.*

## Biography

OF

KATO KAZUE-NO-KAMI KIYOMASA.

*Translated by a Japanese Gentleman.*

*( Continued from page 13. )*

Then Kiyomasa had four retainers, and his means were too small to supply them. But the four men pleased him, saying that they did not want to be supplied with luxuries; for they knew that he had not a great estate; but, if there was any fighting, they would be able to increase his estate through his great qualities and their courage; and they were obliged to live on coarse food. Then Hideyoshi was informed of the truth, and admired Kiyomasa's conduct, to be served by such great and skilful retainers, without giving the proper supplies; and wishing to judge his heart, he called Kiyomasa to his residence and putting on an angry look said to him:—"I had given a little support of food only for you and your mother, but I hear that you have hired many retainers. I do not understand how you supply them." Kiyomasa replied respectfully with the truth. Then he, with a more angry face,

blamed him. "My purpose in supporting you was to make you a great warrior; but, if you eat only coarse food, you will injure your health and fail in your duty. You are unable to have so many retainers, therefore you must discharge the useless ones." Kiyomasa answered:—"I am too bold to have an answer to your highness' advice, yet I must tell you my heart. The four men have taken already an oath to help each other in any trouble; and though I am not so rich as to supply them completely, yet they are living happily. I am very sorry to obey you in this case. I daresay a master's order is incontestable, but our oath must not be broken." When Hideyoshi had listened to his words, he presented a cheerful face and said: "I wish then to see and examine of what quality you and they are." Kiyomasa felt very thankful to obey his order and he called them up immediately to Hideyoshi's presence; and he looked on them carefully and understood that they were good warriors, and asked them:—"Why do you not select a greater master than Kiyomasa?" They replied: "We do not purpose to have temporary happiness but to have permanent employ." He was satisfied with them and praised Kiyomasa, that he got such excellent retainers, and gave him greater means to supply them sufficiently. He also gave many treasures to them.

Then Prince Ota Nobunaga, who was the master of Hideyoshi, attacked and defeated all the Miyoshi family, who had seized, by force, the privilege of being the body-guards of the Emperor; and installed Lord or Shogun Yoshiaki-Ko, who had the right of judging over all princes of the palace, in the capital. So all princes of the different provinces; came up to show their gratification, either themselves or by their ambassadors, to Shogun Yoshiaki-Ko; but the Prince of Asakura foolishly did not send even an embassy, so that Ota was dissatisfied with him and determined to invade his province.

In the battle, Hideyoshi desired to destroy the castle of Kanegasaki, with a small band to whom he was ordered to be a leader, and marched against the rear wall of it, which was the weakest and best part to enter. But the enemy in the castle acted bravely, and the army was hesitating by reason of the heavy fire of shot that came down from the castle; and Kiyomasa thought that it was the best time to show his courage. He galloped his horse to the wall, being followed by his four attendants, and they jumped over the wall. This Hideyoshi saw; and saying loudly:—"It were our greatest shame to have Kiyomasa killed," commanded his army to press

forward. And all the army, encouraged by Kiyomasa's bravery, marched to the castle resolutely.

As soon as Kiyomasa stood up in the midst of the enemy, one of them, called Misaki Yahikuro, brandishing his sword, sprung to oppose him, and Kiyomasa advanced his one-branched-spear to match him. But, as Misaki was also a worthy warrior known to all people, they were fighting endlessly. Then Kiyomasa brought down his spear with an angry outcry; but Misaki got out of the aim quickly and seized hold of the spear. And when they were endeavouring to get it mutually with all their might, one of Kiyomasa's attendants, went up to the succour of his master; but no sooner had Kiyomasa seen him than he cried out: "Don't rob me of my deed; I am not so weak as to require your help." When Misaki heard this, though he was his enemy yet he admired Kiyomasa's clever bravery, and was a moment off his guard. Taking advantage of this Kiyomasa pierced his spear in Misaki's leg with a mortal wound, and bringing him to the ground, cut off his head. His retainer Kakubei, who was watching the fighting with anxiety, was very pleased with the deed of his master and danced in his armour. This was the first service of Kiyomasa.

Fukusima, who was in the same situation, and of similar strength, with Kiyomasa, blamed himself that whenever he performed a deed, Kiyomasa had a greater one; and thought that as he had not a sasimono,\* no enemy would attend to him, so that he could not perform so many brave deeds as he desired. Consequently he decided to beg permission from Hideyoshi that he might have a sasimono and get as great deeds as Kiyomasa; and he went up to Hideyoshi's tent and said:—"I want to kill some great enemy in the succeeding war; so let me have the permission to carry the sasimono." So soon as Hideyoshi heard the words, he replied:—"You are too proud." Fukusima answered:—"I am too bold in repeating my request but having no sasimono I could not do any great deed. Therefore, if it is so improper a thing that I have it as you say, let me have it only for one day." Hideyoshi understood his resolution and knowing that if he did not get the permission, he would die, said:—"I cannot permit it just now, for other men would not be at rest; but if you wear it without permission I will not notice it, because I am very busy." Fukusima admired his great-

ness and said:—"I will show you the greatest deeds: but if I cannot, I shall not see you again;" and returned to his own tent.

When Kiyomasa was informed about Fukusima, he went to his tent doubtingly and asked:—"Did you get the permission of sasimono?" "O, yes; I got it to day." Then Kiyomasa went to Hideyoshi's tent immediately, and he bowed down in his presence sorrowfully. Hideyoshi asked:—"Why are you so sorry?" Kiyomasa replied:—"I think there is no difference between Fukusima and me, and I did not think you would permit sasimono to Fukusima alone; but if you are dissatisfied with me, I do not wish to live any more." And he prepared to commit suicide. Hideyoshi answered:—"Be not so foolish, I know nothing at all about the permission." Then Kiyomasa forgave himself, and was ashamed that he believed Fukusima's pretension and went away out of the tent. The next day Fukusima carrying a magnificent sasimono, was marching to the field and Kiyomasa saw him, and hastened to Hideyoshi's tent and said:—"I have seen Fukusima who was carrying a sasimono just now. Why do you not rebuke him?" Hideyoshi retorted loudly:—"I cannot attend to such a slight thing at this important time; you are stupid." Kiyomasa was obliged by Hideyoshi's harsh words, to return to his tent. He ordered to have a sasimono made for himself quickly, and carrying it on his back, marched to the enemy.

Fukusima determined to show his activity, and advancing against the enemy ahead of all the army, killed two warriors: one, by the name of Sato Hiouai, and the other Takikawa Sinpei, and bringing their heads to Hideyoshi, got the real permission of sasimono from him, for this bravery. After a little time Hideyoshi saw Kiyomasa returning toward the camp, and blamed him very harshly:—"Why did you carry sasimono without asking permission?"

Kiyomasa answered boldly with a laughable face:—"Whose permission did Fukusima receive?" Hideyoshi replied:—"As Fukusima has performed a great action to day, I have permitted him to carry it. If you will show me such a great action, then you will receive permission also." Kiyomasa, comforting himself with the words, cut off seventeen heads, one after another, which he brought and asked:—"Are these not enough to get the permission?" Hideyoshi clapped his hands and said:—"This is what I expected. Henceforth, you may carry any sasimono you like; and you must be a patriot, as before." Kiyomasa felt very happy, and immediately went

\* A small flag fastened to the backs of noblemen or great warriors, to distinguish them in battle.



out of the camp. He forgot even to dine; but galloping his horse into the waves of the enemy again, he showed great and many interesting actions.

At this time, soon after the war, there was a great and skilful man called Akechi Mitsz'hide under the power of the Prince Ota, and he was the Governor of the castle of Sakamoto in the province of Oomi, and had three daughters, one of whom, on the proposal of the prince Ota, became married to one of his family; and as by marriage, he was related to Ota, other princes were obliged to send their embassies to congratulate him. Therefore, Hideyoshi was, of course, obliged to do it; and Kiyomasa was sent to Akechi Mitsz'hide with many treasures. But Akechi disliked Hideyoshi, for he had always greater actions than he. Consequently Mitsz'hide, pretending to dislike the things which Hideyoshi sent to him by his envoy, Kiyomasa, rebuked Hideyoshi's carelessness. But Kiyomasa so answered that at last he got Mitsz'hide's cheerful reply, and was rewarded by Mitsz'hide with many presents of gold, and a good sword wrought by Rai Kunitoshi (who was a very skilful sword-smith), for his sagacity. Though Mitsz'hide was one of the favorites of the prince Ota, yet he was finally disgraced. On one occasion, Ota ordered him to be struck with an iron-fan, by Mori Ranmaru, for some ill-timed advice. After this event Mitsz'hide became displeased, and after a short time, when Ota was stopping at Honnoji, a large building which was his temporary residence at the capital, Mitsz'hide taking advantage of Ota's small guard, attacked him suddenly, murdered him, and fled.

Hideyoshi was in the province of Harima, not far from the capital; but as soon as he was informed about this shocking event, he led his army against Mitsz'hide and defeated him in the battle that was famous by the name of "The battle of Yamazaki." And through the succeeding years, there were many battles between Hideyoshi and two sons of Ota and their great generals, Takikawa and Shibata. But they were one after another defeated by Hideyoshi, and finally he became the chief commander in Japan.

Through all the above mentioned affairs Kiyomasa was very zealous; especially, in the battle of Sizugatake, which became famous from the actions of seven warriors, one of whom was Kiyomasa: and he was, at last, appointed the Governor of the province of Higo. All that time his four retainers were also active and patriotic. He had besides them twelve great retainers by the names of

Saito, Morimoto, Kida, etc., and they were also skilful and intrepid. Together they were spoken of by the people, as "The sixteen warriors of Kiyomasa."

When Kiyomasa was himself rewarded with a large estate, he enriched his sixteen retainers with great supplies: especially, as at this time there was no bloody war, and a peace prevailed through Japan. Kiyomasa's retainers therefore were proceeding to get married; but Kakubei did not attempt to do so. Kiyomasa asked him:—"Why do you alone not want to be married?" Kakubei replied:—"I have a wife whom I left in my own country; and it was by her advice that I became your retainer and have received such great favours. Though I don't know what has become of her, for I have had no letter since I left, yet I suppose she will be keeping my house; and I am always wishing that when I can get relief from my duty at a good opportunity, I may go to call her from thence." Kiyomasa said:—"Then you may go immediately and bring your lady." So Kakubei set out on his journey from Higo and soon arrived at his country, and saw that she was working hard for her living. And they felt mutually so happy that their eyes were covered with tears and they prepared to set out for Higo. After a few days passed, and when they arrived safely, Kakubei went at once to Kiyomasa, accompanied by his wife, and he applauded their righteous and kind resolution, for they kept their oath for several years without being informed of any facts about each other; and he gave them many treasures and published their fidelity as an example to his young retainers. It was at this time Kiyomasa was appointed Governor of Higo, and called Kato Kazuye no kami Kiyomasa.

On the 20th of Tensho, or 1591 A. D. Hideyoshi was appointed Kampaku Zuichii Daijio daijin,\* and all people were satisfied with his abilities, and peace continued to prevail. He then thought to himself that the country was too small for his ability; therefore he wished to extend his power over all countries in existence, and he prepared to invade Corea which was the nearest to Japan.

Kiyomasa and Konishi Ukinaga were appointed the commanders of the van in that expedition, and Kiyomasa was presented with a flag, on which the seven letters pronounced "Na Mu Mio Ho Ren Ge Kio"† were written,

\* This is the highest officer in Japan, under the Emperor.

† This is the well-known Buddhist prayer, but what its meaning is not even the priests who use it, can tell.



and which Hideyoshi had before received from his master as a reward. Ukinaga was also presented with a horse named Ooguro, and they thanked Hideyoshi for his kindness. But Kiyomasa was displeased at being placed in the same rank with Ukinaga, because he was originally the son of a low-class man.

Soon they were obliged to set sail from the port of Nagoya in the province of Higo, at the head of an army divided into seven divisions and numbering about 300,000 men, and in a short time arrived at Katsmoto, a port in the province of Iki; but the fleet was obliged to anchor there for about ten days, by a heavy storm; and when it was thought by the crews that the stormy weather would soon pass, Ukinaga thought to himself:—"If the storm ceases, all the fleet will set out and we shall arrive at Corea at the same time. So I will set sail in the night very secretly. I will be ahead of all, to Kiyomasa's wonder." He ordered secretly his army, and the fleet set sail from Katsmoto; and no sooner did it reach Corea than the army attacked and captured the castle of Fusan with little bloodshed; and he led his army towards the castle of Townegi where he also gained a complete victory over the enemy. He then marched to the province of Chiushiu.

On the other hand, the next morning after Ukinaga had left the port of Katsmoto secretly, Kiyomasa wondered that there were no ships belonging to Ukinaga, and prepared to set sail quickly: but the storm arose again and the fleet was unable to cross the sea. Kiyomasa, however, commanded the fleet to sail even against the storm; and after many dangers, the fleet reached the coast of Corea. The castle of Fusan was already captured, to Kiyomasa's disappointment, and there was no enemy here: so that he felt very angry and thought to himself that it was no good to follow the footsteps of Ukinaga. He ordered his army to march another way and led it direct to Keishiu; and here the army attacked the castle so fiercely that the enemy fled without resistance.

Then Kiyomasa, being satisfied with the victory, continued to lead his army through the country, and captured whatever he met with on his passage; for the Coreans were so weak that they could not even oppose Ukinaga's army.

When Kiyomasa, continuing his victorious career, also arrived at Chiushiu, where Ukinaga was endeavouring to capture the castle before Kiyomasa came up, he saw that Ukinaga's soldiers were plundering the farm-houses and carrying the loot away in waggons and on

horseback, on the road by which he was passing. Then he blamed them loudly:—"You fellows are very foolish, you must not plunder. If you do not obey my orders, I shall set everything on fire." Then they were ashamed and ran out of his way.

Kiyomasa continued his march and placed his army at a proper distance. Then he sent his two attendants to reconnoitre, and they went to the field and, after some minutes, returned, bringing the news that the castle of the enemy was built upon a precipice, with a passage leading up to it; and that the General Siuliu was so brave and skilful that Ukinaga's army had not been able to attack it. Kiyomasa having listened to them thought carefully for a moment, and said:—"Well, I have a good method to capture it." And he called the Corean prisoners forth and addressed them with these words:—"If you point out the road leading us to the rear of the castle I will spare your lives." The prisoners replied, after some hesitation:—"We know the road along the face of the mountain, but it is so steep that none but mountaineers can get up; but if you spare our lives, we will shew you that road."

Kiyomasa having got these guides, selected one hundred brave soldiers out of his whole army, and at the head of them, guided by the Corean prisoners, he climbed the precipice by the help of the bushes and rocks, while the rest were led by a general who was ordered to assault the front of the castle. When Kiyomasa with his one hundred soldiers, got to the rear of the castle, they suddenly threw fire into it by means of gunpowder, and to their great joy, a hard wind arose, so that they soon had the camp on fire, and taking advantage of it, Kiyomasa commanded them like mad. For his part, the Corean General, Siuliu, endeavoured to rally his disordered army; but they were too anxious to escape, and would not listen to their general's commands.

Ukinaga who was now informed of the tumult in the enemy's army and not thinking that it was Kiyomasa's plan, thought it was a good time to rout them, and marched his army at once; so that the Coreans, being attacked on all sides at once, could not escape; and very many of them were drowned in the canal round the castle. Then the General Siuliu, knew that he was unable to rally his army any more; and brandishing his sword furiously, he galloped his horse against Kiyomasa's army and advanced to kill Kiyomasa. He failed; and was soon compelled to surrender.

As soon as Kiyomasa got into the castle, his flag was placed on the highest part of it; and









THE FAR EAST.



YUNG LO'S TOMB AT THE MING TOMBS, PEKING.





as Ukinaga was pursuing the disordered enemy, he looked up at Kiyomasa's flag streaming on the castle, and perceived that it was by Kiyomasa's strategy that the enemy was defeated. Sorrowing that Kiyomasa was wiser than himself, he came down to the castle leading his division, and then the whole army of Japan assembled and rested themselves in their camp. After a short time, they begun to make the preparations to invade the capital of Corea. As Ukinaga had already acquired the knowledge of Corean geography, he attempted to hoodwink Kiyomasa and take the brilliancy from his deeds. He told him that there were two roads to the capital; one called Todai-monguchi and the other Nandai-monguchi. The former was the longer, but was more easy to walk, while the other had a small stream to cross and was precipitous to climb; therefore as he had already had hard work to capture the castle, and his men were a little disorganized, he had better march through Todai-monguchi, which was an easy passage though it was a little further.

As soon as Kiyomasa heard it, he replied furiously:—"Speak not such feeble words; though I have tiresome work, I will take the harder and shorter passage, and you may march slowly through the other road." Ukinaga rejoined: "Your words are too harsh, I have no patience to hear them;" and they looked as if they would fight together, so that many warriors who were listening to their talk, advanced to them and said:—"Is it right for generals to quarrel on the frontier of the enemy? We think it is very foolish; for Hideyoshi is commander-in-chief; and if you quarrel the entire Japanese army will be destroyed. By this righteous talk at last, the two generals came to a peace, and agreed to march—Kiyomasa by Nandai-monguchi and Ukinaga by Todaimonguchi. But indeed, the former was a longer and steeper road than the latter. It was Ukinaga's artful device to give to Kiyomasa the harder route.

Kiyomasa, not thinking of Ukinaga's cunning, marched through the Nandaimonguchi and in the middle portion of it, there was a large stream as Ukinaga told, and no boats were anchored on the left bank. There Kiyomasa's army was arrayed, while on the right bank seemed to be the Corean army, preparing for the Japanese invaders. And Kiyomasa was obliged to stay there that night.

At daylight he went to the stream and, looking upon the scene, saw a few small birds were swimming tamely near the right bank. When he saw them, he understood that there was no enemy, and that what looked like troops was

an invention to cause him to halt. He called some of his attendants who were skilful in swimming, and commanded them to cross and to find out the enemy's stratagem, and if there were any opposers. They were also to seize all boats anchored there. Immediately, at his order, thirty swimmers jumped into the stream and brought all the boats with ease. They found that the troops were effigies made of straw faced with shields, and the flags were paper fastened to trees.

Ukinaga, having cheated Kiyomasa completely, contrived to arrive at the capital before him. He led his army as quickly as he could and got to the capital one day earlier than Kiyomasa. He arrayed his army at a proper distance; but the enemy who were assembled at the capital, being afraid by the news which informed them that the castles of Chiusiu and other places were captured with little bloodshed, and that their good General Siuliu was killed, escaped before the arrival of the Japanese army; and the king with all his courtiers went to Haijo, sending to crave reinforcements from China. Ukinaga got into the castle without any loss of life. But though he had taken the castle with ease, yet he wished to do something to annoy Kiyomasa. He placed soldiers at the gates of the castle and ordered them to examine any one who wished to enter. He then waited for Kiyomasa, arraying his army himself on the outside of the castle.

Kiyomasa having overcome all the dangerous precipices on the road, got to the neighborhood of the capital, and sent some retainers to look at the position of the enemy, and they soon brought the wonderful news that Ukinaga had already arrived at the capital and was arraying his army on the outside of it; so that Kiyomasa, who was not informed that Ukinaga had already captured it, wondered at Ukinaga's arrival: and immediately ordering his army to attack the castle, marched quickly against it. But the guards called to him loudly, opening the gates of it:—"How foolish you are! This castle is Ukinaga's prey; but if you have any business with him, some of your men may enter quietly." Thus Kiyomasa understood it must be Ukinaga's cunning; but he having no great cause for revenge on Ukinaga, was obliged to see him peacefully, and they arranged to come together with their armies for a time and discuss their plans for future proceedings.

The whole Japanese army was divided into eight corps, which, were ordered to march against eight directions; and some others who were sent as guards for those places which the army had already captured or destroyed. All of these divisions took an oath to assist each



other patriotically. Kiyomasa was to march through Kankiodo. In the course of his march his army came up to a bay called Lingsing, but on the opposite bank of it immense numbers of the enemy were gathered; and many boats were also anchored. Unlike the effigies with which he met before, the troops discharged their bows and fired their guns very often. So Kiyomasa's army fought with them, but the two armies were sundered by a large bay; and the result, of course, could not be decided. Though Kiyomasa wanted to force the passage of the bay, he could not, having no boats.

After he had passed a few days there, he knew that his army was tired of their inaction, and he ordered them to set fire to their camp themselves, and to fly tumultuously for about one mile. They did so. When the Koreans who were on the opposite bank, saw the riot in Kiyomasa's army, they, taking advantage of it, crossed the bay. Then Kiyomasa's army fled as quickly as they could, without preparing for battle. Therefore the Koreans pursued them, not thinking they would turn back. But as soon as Kiyomasa gave a signal, they wheeled round and, quickly forming in proper battle array, rushed against the disordered Koreans. On the other hand, some of Kiyomasa's army appeared in the rear of them: so, that the Koreans having their enemy on both sides, could not escape; and at last, besides many killed, most of them became prisoners.

Soon afterwards the bay was crossed in the boats which the Koreans left on the shore, and Kiyomasa led his army quickly, capturing or destroying whatever they met with on their way. Within sixty-eight days from the day on which they departed from the capital, they arrived at Kamei. The king of Korea wandered from place to place to avoid the troops of Japan, and finally he came secretly into the castle of Kamei, which had ever been the penal settlement for the convicts who were banished. Therefore, there was not much support of meat, and the convicts considered treacherously, that as they were punished by the king before, he was, of course, their enemy. So, when the Japanese army should arrive, they resolved to send the king to them as a prisoner, and thus save their own lives; and the treachery spread even to the officers and jailers who were appointed to watch them.

When Kiyomasa's army approached the castle, they sent an embassy to Kiyomasa with the few words:—If you will save our lives and reward our service, we will give our king to you as a prisoner." Kiyomasa assented

immediately. He went into the castle, followed by a few retainers, and guarded by the Korean embassy. He received the king peacefully; but the women and others who were attending the king, wandered to and fro, trying to escape.

When the Japanese soldiers saw the tumult, they began to pursue them to plunder or violate them; but Kiyomasa forbade them severely, saying:—"You must not vex them: but whenever you see such poor men or women, you must not consider them to be your enemies, but try to protect them." Therefore all of his army were obliged to keep this order, and the Koreans spoke of Kiyomasa as a god, for he was a very brave and also a very merciful warrior.

Kiyomasa extended his march and finally crossed throughout Corea to the north-eastern extremity, and on the coast of it, one fine day, he looked on the landscape; and seeing a mountain like Fujiyama at a great distance, he asked the Korean prisoners what mountain it was? They replied falsely:—"It is the Fujiyama of Japan." Then all the army came to think of their home and looked at the mountain for a short time silently.

Though Kiyomasa acted with such ability and subdued an extensive tract of Corea, or about eight-tenths of its extent, yet a Chinese General Ching Hikei, corrupted Ukinaga with a large sum of money and much flattery, and begged a promise of peace. So Ukinaga wrote to Hideyoshi with such glib and specious statements, that by means of his cunning a peace was concluded between the two powers, and the Japanese army returned home triumphantly.

As Ukinaga ever disliked Kiyomasa and even envied his great deeds which were performed during the Korean expedition, he falsely accused him to Taiko Hideyoshi with the pretence, that during the Korean expedition, Kiyomasa, proud of his might, acted to his own advantage; and Taiko was much enraged and disliked Kiyomasa, who was forbidden to come within sight of Taiko, instead of receiving a great reward. And though innocent, he was obliged to pass his days inactively.

In the autumn of the fifth year of Bunroku, 1595 A. D., when Taiko resided at the castle of Fushimi, not far from the capital, there took place a great and terrible earthquake, by which most of the houses were destroyed through an extent of thirty miles, having the capital in the centre. Then Kiyomasa thinking of the fate of Taiko, jumped upon his horse, and ordering his retainers to follow him, galloped for the castle where then Taiko



lived. When Kiyomasa arrived at the castle the earthquake yet continued; and the different materials of the castle were falling down like cannon balls. But he, not thinking of the danger to himself, ran into the castle and found that Taiko and his lady, attended by some women and youths, had fled to the most open part of the garden. He bowed down his body at some distance and said:—"Though I have been forbidden to come into your presence, yet as it is an extraordinary event, I had no patience to restrain myself, without knowing your fate." Taiko looked at him and understood that he was innocent, and said:—"Nobody could come to see me but you alone. I think you are more kind to me than any other, so I will not mention the preceding order any more. You may come nearer and guard us as you can."

Thus Taiko understood Ukinaga's secret: so that he became displeased with him day by day. But he was so cunning that, at last, he became as great a favourite as before. But as it was only by a Chinese General Ching-li-kei's contrivance and Ukinaga's cunning that the two powers concluded the peace with each other, so the peace was soon broken, and once more Taiko was obliged to send fleets against Corea. The country was now more powerful than it was before; for it had got the assistance of a Chinese army numbering about 200,000 men. Consequently the Japanese army fought many bloody battles, and by the talent of Kiyomasa the Chinese army was defeated frequently, and his name was dreaded by the enemy. In the midst of these successes, alas! Taiko's death took place through sickness; and this news was sent to the army quickly; and all the Japanese soldiers were obliged to return home immediately, and the expedition was, of course, given up.

Taiko left one son; but he was very young, so that Ishida Mitsz'nari, a retainer of Taiko, joined his company with Konishi Ukinaga and they wished to spread their name over all Japan. As they had no right to do this, they pretended to help the young son of Taiko, and gathered their army at Sekigahara; but soon they were defeated, and the two leaders Ukinaga and Mitsz'nari were punished severely.

But Kiyomasa knew that it was only a cunning action for themselves and no thought for the son of Taiko that led them to raise an army; and he did not join their treachery, but attended to the son peacefully with kindness. And he acted so righteously that his name was at last spread over a large extent of the earth.

It was the fame of Kiyomasa himself that he was not only respected by the Japanese as a

God, but also by Coreans and others; and it is told that when the Coreans show the circle formed by their fingers, to their crying children, they stop their voice quickly—for the device of Kiyomasa was a circle.

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俞伯牙碎琴謝知音

THE BROKEN LUTE.

OR

*Friendship's last offering.*

(TRANSLATED FROM THE CHINESE.)

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(Continued from page 22.)

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Time passed unnoticed, and they sat for hours in pleasant conversation over the repast. The wood-cutter, though now treated with all the attention and honour bestowed upon a favored guest, was in no way elated, nor exchanged the quiet dignity and self-possession that marked his first entrance into the presence of the Premier of Tsin. When asked his age, he replied, "Twenty-nine;" and his host added, "I am ten years your senior. Will you look upon me as your brother; and call yourself my brother, and the friend who knows my thoughts?"

"O," said the guest, "what a strange request! You, an ambassador, with the rank of a duke, seek a friendship with a poor unknown, of the mountain village of Sien Chung! I dare not accept the honour."

The host replied, "The world is full of people who *profess* friendship, but there is not one in ten thousand who is capable of *true* friendship. I am a man of only common abilities, yet to be joined with you in friendship I should count the happiest event of my life. Speak not of wealth or of high position; these are but the externals and accessories of life. Right principles make the man; and right principles *alone* make him capable of true friendship.—Do you look upon me as a man of principle or? simply a man of wealth and position at court?"

The listener was silent. The minister ordered incense to be brought and burned, and commenced making arrangements for taking the "oath of friendship." Rising and bowing to his guest with lifted hands, at the proper moment, as clouds of incense were filling the room with fragrance, the guest also arose, and, bowing with clasped and lifted hands to his host, in silence they performed the ceremonies of



of the "oath of eternal friendship and brotherhood." After this the host, being the elder, took the seat of an elder brother, and at a mere sign from him the other took the place of younger brother. Wine was then brought, and they forgot the late hour of the night in the genial conversation of sworn and intimate friends. So true it is, that with those who are welcome there is no weariness. The words of those we love can never tire, the voice of true friendship grows ever sweeter and dearer.

They were suddenly startled from their agreeable converse by noises from without. Just then a servant entering the apartment; the beams of the glorious morning sun came streaming in upon them, and they needed no other proof that the rainy night had passed, and they soon found that the noises proceeded from the men who were taking up the anchor and making other preparations to set sail. The friends rose, the younger with the intention of leaving. The elder offered him another glass of wine, and sighed, saying, "Why have I met you so late, and why must we part so early?"

To which the other replied not; but tears like pearls, fell from his eyes! He drank the offered wine and then gave a glass as younger brother to his host, who took it saying, "We are brothers of one heart; how can we separate thus! Will you accompany me at least to the end of my journey?"

"My heart is yours, and would fain follow you, but my aged parents wait at home for my coming; and Confucius says, 'While your parents live go not to other countries in search of amusement.'"

To which the elder brother quickly added, "'Without asking their permission.' Go home and tell them you are going to Tsin for a time, and then follow me."

"I dare not," he replied. "You are just on the eve of sailing. Suppose I inform my parents and they forbid my return to you—your waiting would be in vain."

"You are a true noble, I urge you no more. In another year I will visit you at your own house in your own mountain village." "At what time shall I have that honour? Let me know, that I may wait your arrival."

The elder after counting the months on his fingers, said,—“This is mid-autumn, next year, at this time, you shall see me; or, if unavoidably delayed till the 9th month or the end of autumn, expect me then. If you see me not at that time, no longer believe me worthy of your friendship. He then called his secretary to bring writing materials, and to take down the address of his newly adopted younger brother; also to write the day of the

month on which the promise of a visit was made; and that on which it should be fulfilled.

"In this case I shall be waiting at the river side next year on the 15th and 16th of the 8th month."

With these words he took leave. His host detaining him a moment, offered him a purse of gold, saying, "Brother, take this to your aged parents, or expend it as may most contribute to their happiness."

"This offering is from the heart," said the wood-cutter. As such I will not idly refuse it; it will add to the comfort of my father and mother." And again bowing low, he took a final leave of the ambassador. Outside of the state room, he resumed his rain jacket of straw—his yoke, axe, etc., and was soon again on shore, pursuing his solitary way to the mountain cot he had been so strangely prevented from reaching the night before.

Orders were immediately given by the minister to set sail without delay. The morning was bright, a light autumn haze slightly veiled the landscape, and heightened its beauty. The ambassador tried to forget the departure of his friend by amusing himself, as on the day before, in scanning the variety of hill and dale, and wooded lawn, as the vessel steadily kept its way through the picturesque windings of the noble river. But there seemed no light upon the varying landscape to-day; and after listlessly gazing about for some time and seeing nothing to interest him, he returned to his state room thinking only of his absent friend and brother.

The day wore wearily away, and another morning brought them to that part of the route which was overland. Great preparations had been made for his reception. A state carriage was in waiting for him;—carriages for his suite; baggage waggons, horses, attending officers, couriers, servants and musicians, etc., and, thus escorted in state to the capital, he was soon admitted to an audience with the king, and presented his papers and dispatches from the king of Chu, informing his majesty that the affairs with which he was intrusted were all satisfactorily settled.

Time passes rapidly — *this* happened in the autumn. After autumn comes the winter; then spring and summer, when the autumn returns again. It was near mid-autumn, and nearly a year had passed, during which time the Premier had faithfully discharged all the duties of his high position, ever looking forward to the moment he could keep his promise of visiting his younger brother. He therefore asked his majesty for leave of absence, which, being granted, he hastened to make















THE FAR EAST.



YUCCA GLORIOSA,—IN THE PUBLIC GARDEN, SHANGHAI.





preparation for the journey, though not, as on the previous occasion, with the parade and retinue of an officer of state, but only with the attendance of a simple citizen or scholar. Arriving at the place where the route again lay by water, he took a small boat, and ordered the boatmen to be careful to inform him of the name of each place where the boat anchored for the night. On the 15th day of the 8th moon at evening, the anniversary of the mysterious meeting with the wood-cutter, the boatmen cried out, "Ma-sen-san;" his heart leaped for joy at the thought of soon embracing his friend. He gave immediate orders to cast anchor. The night was glorious, the harvest moon was shining in beauty, the clear blue water mirrored the "heart of heaven" the myriads of stars, upon its placid bosom. He ordered the screens to be taken from the windows, and the soft moon-light filled the cabin with its silvery rays. He thought it an auspicious omen, and expected every moment to hear the voice of his friend who had promised so faithfully to be waiting for him, at this time, by the river side. After impatiently listening for some time, he said to himself:—"Ah, he is wandering among larger vessels, expecting me to come again as I left, in the pomp and state of an Ambassador; he will never find my little boat: and, saying this, he sat down to his lute feeling sure that, if his brother were near, he would soon recognize the sound. Without intending it, his sounds were so plaintive and mournful, he was ready to weep as he heard them. He then attempted a more cheerful strain, but in vain; the strings seemed only capable of a low moaning wail. He hastily rose, closed the lute, saying:—"my friend is in trouble, he is ill, his father or his mother is dead, he stops to weep. To-morrow I will go up the mountain to look for him."

Then calling an attendant to take away the lute, he threw himself on a couch and tried to sleep, but the effort was useless; he could only count the hours one by one, as they slowly and wearily passed, until he saw the moon sinking in the west, and the east illumed by the rising sun. He arose exhausted, but determined to set forth in quest of his friend.

Attiring himself in the dress of a citizen, and calling his attendant to follow with the lute, he proceeded on his way. Thinking that if he found him watching by the death-bed of his father or mother, he might need his aid, he took with him 200 ounces of gold, that he might minister to their want, in a manner proportionate to his regard for them.

The boat was still anchored at the foot of the mountain on which was the village where

dwelt his younger brother. The minister stepped ashore and followed a narrow road winding along the side of the mountain. After walking a long distance, he suddenly stopped and sat down on a large stone. His attendant drew near to ask the cause, and found that the road now branched off in two directions, and his master was at a loss to know which led to the village of Sien Chung, where lived his friend. He therefore waited till he could obtain information. Wearied with his long walk up the mountain, he sat for some time listlessly gazing around—until his attention was attracted by the appearance of a venerable old man who was coming directly towards him. His long white hair fell loosely over his shoulders, a coarse robe of the same colour fastened at the loins by a girdle of twisted straw, reached to the ground, covering his whole person, and indicating recent mourning. In one hand he held a long staff, and in the other carried a basket of bamboo. As he approached, the courtier arose, arranged his dress, adjusted his cap, and made the usual salutation of a gentleman of rank. The old man slowly laid aside his basket, retaining his staff which he tightly grasped with both hands, and, raising them to his forehead, bowed low, returning the salutation like one familiar with the etiquette of courts, and then, in a polished, gentle voice, said:—"Sir, what message of instruction do you bring me to day?" To which the other replied:—"I am not here to teach, but merely wish to ask which of these roads leads to the village of Tsih Hsien?"

The old man replied, pointing to the roads; "They both lead to a village called by that name, the one on the right hand leads to the upper village, of Tsih Hsien, and that on the left to the lower village; they are just 30 li from each other, the one on the left is 15 li from here, therefore the right is the same distance though in an opposite direction; and this place is 10 li from the river-side where you have just debarked. To which of these villages does your excellency desire to go?" The courtier was silent and perplexed, thinking within himself, my brother knew of these two villages, why did he not give me some definite information about them? While thus absorbed in thought, the old man respectfully suggested; "Perhaps the person who directed you to Tsih Hsien only spoke of one village bearing that name, in which case, how could you be supposed to know there were two?" Yue Pih Ya mechanically replied, "Yes, you are right." And the other added; "These villages are not large; they are entirely occupied by retired scholars and officials who



have fled from the noise and turmoil of courts, and seek here the quiet and leisure they could never find in the midst of the intrigues, dissensions, wars and misrule of their unhappy Kingdoms. I have passed 30 years in the upper village of Tsih Hsien: and those of the inhabitants who are not my relations, are my cherished friends. May I ask the name of him you seek?"

"I seek a friend called Tsze Je." At the mention of that name, the old man heaved a deep sigh, his eyes filled with tears, and after struggling in vain to suppress his emotions, he wept with a loud voice and cried out: "My son! My son! he is no more!" "Then trying to compose himself, he again spoke and recapitulated to his astonished listener, through tears and in a broken voice and sentences, the whole history of his son's meeting with the ambassador of Tsin, and of all that passed between them, not forgetting the purse of gold given at parting, and the promise to meet again. He added "From that time my most devoted son, gave himself more entirely to the care of his parents, working incessantly during the day, cutting wood from the neighbouring mountains, carrying it to the village for sale, always carefully bringing the money or its equivalent in necessities for his father and mother, and at night devoting himself all too closely to study. Thus exhausting the strength of his life and heart, he fell sick, and it is now several months since he passed, where, beyond the voices of earth there is peace!"

The ambassador had listened with every faculty of his soul suspended; and when the old man ceased, uttered one loud and piteous wail of woe and fell senseless on the ground. The old man was startled by this unexpected burst of feeling, and hastening to assist the fainting stranger, eagerly asked the attendant his name. The servant, fearing his master might hear, drew near and whispered in the old man's ear, "this is the great Ambassador Yue Pih Ya, of whom you have just spoken, and whom your son met a year ago as he was returning in state to the Kingdom of Tsin."

The aged father instantly knelt by his side, tenderly raised his head and tried to rouse him, plaintively crying:—"Friend of my son, awake! awake!"

At last he was aroused, and sitting up could only beat his breast with both hands, moaning and saying to himself:—"Oh, my brother! only last evening I doubted your faith, and wondered you did not meet me by the river side as you promised. Alas! who would have thought that you were already by the side of the yellow Mountain (*i. e.* the dead). Thy

genius and learning and virtue were too vast for long life. They whom the gods love most are first called from earth!"

In vain the old man tried to soothe his grief. Again and again he wept bitterly. After some time, however, he arose and said to the father of his friend:—"I shall no longer call you 'venerable Sir,' but 'revered uncle,' as I would the elder brother of my own honored father. And now, my revered uncle, is the coffin of your princely son at your own house, or is it already buried?"

"My son, when at the point of death, called his mother and myself to his bedside to receive his last wishes, and, fixing his eyes calmly upon us, said; "I am no longer able to fulfil my filial duties. Life and death are from Heaven, my life is finished. My only wish is, bury me by the river side of the foot of Ma-sen-san where I promised the Premier of Tsin that he should find me on his return after a year's absence. I shall thus keep my word with the brother of my soul. These were his last words, his eyes soon closed in death. I buried him as he desired. Did not your excellency see a newly made grave on the left bank of the river as you embarked? It is the grave of my son. I am now on my way to it to offer the usual sacrifices. This is the hundredth day since he died. I little expected to meet his distinguished friend the Prime minister of Tsin."

"I will follow you to the grave;" said the minister, "and offer the required sacrifices, oblations and worship." Then ordering his attendant to take the basket and lute, they went on their way. The old man taking the lead, they silently and mournfully retraced the narrow road leading to the river.

On their arrival they proceeded to the new-made grave the minister had so carelessly noticed in the morning. Now, as he slowly drew near, he knelt and worshipped, saying,—"O, my brother! while in this world thou didst excel in virtue and learning; and now thy spirit is divine, equalling the gods in intelligence. Thy stupid brother bows and worships. But yesterday he heard thy thrilling voice, and now he shall hear it no more for ever!"

Thus lamenting and mourning, he at last cried with a loud voice that echoed and re-echoed through the mountains, arousing the people of the neighboring villages, and soon they were surrounded by a wondering crowd, anxious to know the cause of all this noise and grief. And when it was whispered about "that a high officer from the court of Tsin mourns the untimely death of an adopted bro-



ther," they stood silent and amazed. Coming so unexpectedly to the grave, the minister was not prepared with the proper sacrifices, and ordered his lute to be placed on the table provided for the offerings: and then kneeling as if to offer a sacrifice, began playing a dirge for the dead. The mountaineers, hearing the lute for the first-time, its strains so wild, so soft and clear, knowing nothing of their deep and mournful meaning or of the breaking heart by which they were inspired, began laughing and clapping their hands for joy. The mourner surprised, ceased to touch the chords, and asked the father the reason of such strange mirth? He replied:—"These peasants know nothing of sounds, or how they express emotions, and cannot therefore appreciate music. Seeing a magnificent lute, they fancy that one who could play it with so masterly a hand must be joyful, and that you were playing for their amusement a peon of triumph in honour of the happy spirit you mourn!"

"Alas!" he exclaimed in amazement; "Can such stupidity and ignorance as this exist in man! Do you know what I have been playing?"

"In my youth, I learned music," said the father; "but age has dimmed my sight and deadened my hearing. I no longer understand emotions as expressed by musical tones."

"In the strains I have just played I expressed my grief and mourned the loss of your cherished son. Listen. I will repeat the words."

"Do so," said the other; "I long to hear." Then touching the chords of the lute to a low dirge-like wail, he said or sung as follows:—

'T was here I met your princely son.

Last autumn-tide I came.

Again to-day I hither come,

I seek him all in vain.

My heart's best friend! I find him not,

I only see his grave, his new-made grave.

With broken heart his loss I mourn—

A broken bleeding heart—I only see his grave.

His new-made grave!

In boundless grief I rave; my sorrow's

Without end—I only see his grave.

His new made grave!

In joyous hope I came.

In dark despair I leave.

The very clouds in anguish weep,

For thee, my friend and brother!

In friendship's pure and holy ties

Our souls were linked together.

By chains of truth and vows of love,

That nought on earth could sever.

But thou art gone!—in my crushed heart,

Not the whole world can ever fill thy place.

This song shall be my last,

For thee, my lute, I break!

Then taking a knife from his girdle he deliberately cut each string, and lifting the in-

strument with both hands, dashed its jewelled head with all his force against the stone altar prepared for sacrifices. It broke in a thousand pieces, the costly fragments falling at his feet, as he sunk lifeless upon the ground.

The old man was dumb with astonishment. But after some time, recovering himself, he drew near his friend, and, trying to rouse him, said:—"How is this? why is this costly lute destroyed? Why have you broken this Phoenix lute?"

The minister after a long interval mournfully replied, "Why have I broken my Phoenix lute? Why are its tones silent for ever? do you ask? Because the friend of my soul can no longer hear its notes. He only could appreciate their full, their divine power. For whom else should I ever touch its strings?"

"The friends, who in fortune's favoured tide, will smile and bow and fan the face like breath of gentle spring, may be found in every place and country; but if one seeks a true friend whose heart ever responds to his own, he rarely or never finds one."

"Ah," replied the astonished listener "Alas! alas! how true!"

The ambassador then asked the old man if he lived in the upper or lower village of Tsih Sien?

"Your servant dwells in the upper village; the eighth house on the left as you enter from this side. But why do you ask?" he added.

The ambassador replied:—"I cannot now follow you to your home. My heart is broken. I have with me two hundred ounces of gold, one half of which I beg you to keep for yourself, and with the other to purchase land, the annual produce of which shall be expended in sacrifices to the spirit of your son, to be offered at the time of the usual spring and autumn sacrifices for the dead. I return now to the court, where I shall resign all duties of state, and ask permission of my sovereign to see you again in your native village, and shall beg you to accompany me to my home in Tsin, where I will be to you as a son. You shall call me by his name, and I will devote myself to your happiness as he did so long as it may please Heaven to spare your days."

Then calling his attendant to bring the gold, he gave it himself into the old man's hand, bowing low and weeping, who received it in the same manner without even attempting a word of thanks.

The ambassador then summoning his suite, slowly turned to the river side where his vessel was still moored, and the old man went alone to his mountain village, Tsih Sien.

The (Chinese) writer of this tale adds, that



it is founded on facts and called, "The Broken, jewelled, Phoenix Lute, or For thy sake and for friendship's, I make a costly sacrifice and give up all."

Men who seek profit in friendship are satisfied with men like themselves. But in this age of the world who is true to his friend, or who is a true friend? Who is like the devoted Tze Je? Who is like the noble Yüe-pih Ya? Therefore this tale of true friendship shall live and be repeated from age to age till time shall be no more.

L. M. F.

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Memoir of  
Generals Ward, and Burgevine,  
and of  
The Ever-conquering Legion.

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(Continued from page 26, Vol. 3.)

Chafing under the aid rendered to the Taipings by foreigners, who supplied them with recruits and war materials, Prince Kung called the attention of Mr Burlingame to the report that Ward was killed by a shot from a foreign rifle in the hands of a foreigner—a statement which was, for a time, generally believed. But there does not appear to have been any foreigner among the rebels at Tsz'ki; and from the shape of the fatal missile it was evident that it was not sent from a foreign gun.

The ceremonies attending Ward's canonization have already been described in this journal.\* Suffice it now to say that H. E. Feng Tantai was distinctly informed respecting the views that Americans entertain of ceremonies of that character. Sacrificial offerings were among the rites of the religion from which christianity was derived; but, like prayer, they were offered to God only; and when the

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\* The Old World has been very chary in canonizing New World men, so far as our knowledge of hagiology extends, neither of the Americas, have, until the present time, received that honour; which, considering the character of some who attained that distinction, is not a little remarkable. As it is, it was reserved for Salem, erst the home of witches, to produce the first American saint; but as he became a Chinese subject, the honours are divided. It is worthy of notice that a "Devil's advocate" was not wanting on the occasion. That office may be supposed to have been assumed by Mr. Wilson, who writes—"the filibuster had a nasty side look, to a face that betokened no good to any one in particular, unless it was himself." Many men from many lands concur in regarding Mr. Wilson's physiognomical reading as harsh and incorrect.

founder of our religion offered up himself as a sacrifice for all mankind, that rite was abolished. He was informed, further, that Americans generally, being the foremost friends of religious equality, would be gratified by the evidence which the Imperial Government of China had just offered, of its tolerant spirit. When it is considered that there are christian states, in whose service, were an American to fall, only a canine interment would be permitted, this liberality or the part of a Confucian empire, demands grateful recognition.

After the demise of General Ward, his father came to China, to recover the son's property, which was supposed to be enormous. His accounts here were in inextricable confusion, but it was admitted that Taels 300,000 were due to him; or the amount that had been given to his brother for the purchase of gun-boats. Ward senior pushed the case very energetically with Taki, who refused to recognise his claims; although, by way of peroration to his address, the claimant presented a revolver at Taki's head. Mrs. Taki, being present, averted a fatal result. Old Ward then went to Peking, and laid his claim before the American Minister from whom he obtained no satisfaction. During his absence in the north, Taki died, but his widow presented Mr. Ward with a couple of thousand dollars, to defray his passage home.

We left Ward's force at Ningpo, which place was again in peril from the advance into the plain, of a body of rebels from the south-west, who captured the district city of Funghwa, situated in one of the lateral vallies of that region. Five hundred more men of the Ever-Conquering Legion were ordered from Sungkiang, under Colonel Forester, (from New York,) who had also formerly (like Ward and nearly all the rest) been mate of a vessel. With this force, now a thousand strong, with the marines and small arms men of the *Encounter* and *Sphynx*, Captain Dew proceeded with two gun-boats, towed by two chartered French steamers.

Forester led 600 of his men, with two guns, to one side of the city, while Dew and Bosanquet, with three howitzers, took up a position on the opposite side. Four hundred of Ward's men were held in readiness under Rhode to storm; and they were to be supported by the marines and small arms men. When Dew had silenced the fire from the walls, the storming party boldly attempted to escalate them; but they were received with a shower of "stink-pots," and obliged to retreat. The English then rushed through the fire, and placed the ladders against the walls, but having only a handful of









THE FAR EAST.



MONSEIGNEUR VERROLLES,  
Bishop of Columbia, and Vicar Apostolic of Manchuria.





men, did not attempt to mount them. Ward's men held aloof. On the following morning, rebel reinforcements were perceived advancing from the hills, evidently ignorant of the presence of the enemy. The whole force marched to meet them, and being surprised, they were easily routed. That night the rebels evacuated the city.

After the recapture of Shangyu, a large portion of Ward's force was sent back to Shanghai; the balance being reserved to form the nucleus of a similar force at Ningpo—the Anglo-Chinese contingent—whose operations up to the time of the expulsion of the rebels from the eastern portion of Chihkiang belong to this history.

So long as rebels were found south of the Tsien-tang river, it was decided that the thirty mile radius of Ningpo should be considered to be menaced.

It had been agreed between the rebel chiefs, and the allies, that the latter should restrict their operations thirty miles beyond these cities; a radius that was subsequently extended.

Shangyu, a district city, of the prefecture of Shauhing, was occupied by 50,000 rebels, whose presence interfered with the Silk trade of Ningpo.

In this expedition 700 of Ward's disciplined troops were engaged. Also 1000 Chinese who had been drilled by General Le Brethon, with three howitzers and two 32-pounders and their complement of artillerymen, under M. Giquel. They started from Yuyau, their head quarters, in November 1862. A march of ten miles brought them to fourteen entrenched camps. These were attacked with shot and shell, the rebels, driven from camp to camp, but showing a bold front, fighting desperately though retreating. Two days shelling sufficed to drive them out entirely. Immense stores were here captured, and between 6000 and 7000 prisoners were released, composed of impressed inhabitants, chiefly men, boys and girls, the men in chains, and secured by their plaited hair to each other.

Many of these liberated people were tattooed with the characters "Great Peace" on one cheek, and "Heavenly Kingdom" on the other. These were persons who had attempted to escape; and were thus branded, that in the event of their being detected in another attempt of that kind they might be decapitated.

After the capture of Shangyu the allies and the balance of Ward's force in Chinkiang, with the English and French trained Chinese, merely garrisoned the cities already taken until the close of the year.

At that time they marched down the right

bank of the Changngo river to Peikman, which was held by a strong body of rebels. Their reconnoitring party was driven back by the enemy, who came up to the main body commanded by Dew and Le Brethon, whom they defeated with great slaughter. Multitudes were drowned in the Chang-ngo, near a celebrated temple dedicated to the young lady who gave the name to the river.\*

About the middle of February, the allies undertook to expel the Taipings from their last stronghold in that province. They descended the Chang-ngo from Shang-yu, having been quartered for a night in a famous Buddhist monastery which boasts of a statue of Sakamuni, twenty feet high, chiselled out of solid rock on the mountain side. While at the temple the men dispersed, looting through all the neighbouring villages. When, at last, the demoralised force took to the river there were above 500 each with a soldier a two, who were thus provided for stowing away additional plunder. Many of the officers were like the men, drinking, smoking, vociferating for a share of the spoils; taking no pains to maintain discipline, and when they arrived before the walls of Shauhing they were not in a state to contend with the sober Taipings.

This heterogeneous body was composed of English, French, American, German, Dutch, Spanish, Italian, Portuguese, Negroes, and the foreign-drilled Chinamen.

A record of the doings of such men is not the fittest place to discourse on the antiquities of the city they were about to attack. To associate the early annals of Chinese emperors with a record of western adventurers might seem a little incongruous. Nevertheless a few words on that subject may be admissible.

The force landed at Miss Chang-ngo's temple and advanced to Shauhing.

At Shauhing the traveller is brought to ponder on the proto-historic period of Chinese history; or, perhaps, more accurately speaking, her pre-historic traditions. Here is the tomb and temple of Yu the Great, of which his descendants of the 131st generation are the cus-

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\* Miss Chang-ngo's father, a fisherman, was drowned at this place. Disconsolate, she wandered up and down the banks of the stream by day and by night, hoping to recover the body of her revered parent. At length, on the ninth day, she threw a gourd into the stream, praying that it might rest over the spot where her father might be found. On perceiving it at rest, she plunged beneath the flood, and three days after, father and daughter were found floating in each other's embrace. A magnificent temple commemorates her filial piety. It is ornamented by a large number of mural tablets, on which are carved, with suitable verses, various scenes of her brief history.



todians. It is claimed for him that he was a grandson of Hwangti, the Yellow Emperor, B.C. 2697, from whom also Chang Tien, the Taoist Pope claims descent. But it is ascending the stream sufficiently high to begin with Yu, five centuries later. Yu the Great, B.C. 2205, was founder of the Hsia, the first Chinese dynasty, which gave China seventeen emperors. Yu's gigantic hydraulic labours are well known. He is the author of the earliest temperance address on record, and was a strict disciplinarian. He condemned to death a noble who arrived after his appointed time at Kweiki (Shauhing), which, in view of the inconveniences of travel in those days was extremely severe. Kweiki (Shauhing) witnessed the end of that great man, whose grave a pavilion covers—a slab which has a history of its own. It is known as the tablet of Yu.\*

Yu's family name is Sze Win. The Sze family possess a Kiapu or genealogical register, unquestionably the most venerable of its kind. It does not pretend to accuracy, having many blanks, where one might expect to find them. This much may be alleged in favour of the claims of these people to be the descendants of the great emperor:—successive dynasties have recognised them as such. The fact that the writer has been their guest and host, as well as their professional adviser, inclines him to regard their records with some partiality; although Canon McClatchie holds that Yu and his fellow patriarchs of patriarchs lived in Armenia, and Mr. Kingsmill regards them as myths, while Dr. Chalmers is equally sceptical. In contrast to the view of Canon McClatchie, is that of a French divine, who places the events described in the book of Esther, in the adjacent prefecture, Hangchow. An examination of the list of worthies, men and women, of that prefecture, shows no one answering to the coarse tyrant Ahasuerus, nor to that of the charming Hebrew queen. This testimony, however, is negative, and is not adduced to impugn the soundness of the ingenious Frenchman's theory.

\* I append a copy of a rubbing, reduced by photography, of the celebrated tablet of Yu the Great, concerning which Bunsen says:—"After the Egyptian monument there is no extant contemporary testimony more authentic, and none so old, as the modest and noble inscription of that extraordinary man." Napoleon, in 1802, patronised Hagar in publishing a *fa sim e* and translation. For the present I abstain from discussing its authenticity. The inscription has reference to Yu's hydraulic labours.

See "Tablet of Yu," by C. J. Gardner, in the *China Review*, also Dr. Legge's *Classics*, Vol III, page 73; and Sir Walter Medhurst in "Proceedings of N. C. B. Royal Asiatic Society, 1868."

But to return to our lambs under Kweiki's walls.

A 68-pounder soon made a breach so complete that scaling ladders were unnecessary. A heavy and well directed fire, from sober rebels, carried rapid destruction among the Chinese soldiers, led by toppers, as were some of the more recently engaged officers. General Tardiff, who was not responsible for the character of his gang of officers, was mortally wounded. The 'Long-hairs' kept up a most infernal fire, and over 100 men were wounded; more than half of the European company, and half of the officers, including two of Ward's; and finally,—the attempt was obliged to be given up.

The force withdrew, awaiting more 32-pounders from Ningpo. Meanwhile, the rebels got in the rear, and fired innumerable villages.

Shauhing was besieged by General d'Aigu-belle, and captured in an unromantic manner. The rebels made an ineffectual attempt to bribe that officer, ten thousand taels of gold being the amount offered, if he would withdraw his troops and raise the siege. Failing in this, they skilfully evacuated the place, carrying with them their belongings; the explanation of the whole being that they were out of powder. Their wealth must have been enormous. They offered two thousand dollars a month to any foreigner who would join them. The French general was offered ten thousand dollars *per mensem*. Two only accepted the offer; one of them, I regret, as historiographer of the Ever-conquering Legion, to record, being from the head-quarters at Sungkiang. The rebels had but few foreigners in Shauhing; but they might have had any number from the besiegers if they had not obtained a bad name as paymasters. They began by paying in advance, and then stopped paying altogether.

There was considerable of the 'hail-fellow-well-met' manner, existing between the besiegers and the besieged; as was generally the case in the sieges of the 15 years Taiping rebellion. Foreigners who were living within the walls had leave to go out, and gamble, drink, chat, swear, and have a good time generally with the besiegers. In this way, the native combatants often had like friendly intercourse—their beverage, however, being tea—and no swearing.

Before taking leave of this ancient city, we must say a word about its inhabitants. Shauhing men are to be found in nearly all the yamens of the empire as secretaries. They are noted also as bankers. The women are said to be wanting in comeliness—owing to the surpassing beauty of a lady of the olden



time. In the production of that incomparable fascinator Miss Si-She, (West-bestow) Shauhing exhausted its powers; never having been able to produce a handsome woman since. Certainly some of the sex there met with, have reason to wish that Miss West-bestow had never been born. As for her own life, it was a burden to her, owing to her transcendental charms. Peacocks—vain, conceited birds,—escaped from their keepers, to strut before her, absurdly imagining they were able to vie with her in beauteous display. Gold and silver fish (Shauhing is the original home of these beautiful members of the finny tribe) dived deep down into the depths, abashed at their comparative ugliness. Did the unfortunate lady stroll into the garden, corollas closed on petals, no flower being willing to shew itself in her presence. When she took a moonlight walk fair Luna hid herself behind clouds. All nature, animate and inanimate, shunned her, from envy. As for men, dumbness and paralysis seized them when they ventured to look upon her. She could have little intercourse with her kind. Women, of course, regarded her with dislike; but, womanlike, with all her charms, she coveted yet another. She desired to appear pensive; and, to attain to that expression, she corrugated her brow, until she attained it in a slight degree. A deplorable result followed; for her would-be rivals took to wrinkling their brows, that in one point, at least, they might vie with her. Alas! although nearly two dozen centuries have rolled by since she flourished, womankind has ever since been addicted to frowning!

The King of Yueh determined to utilise this beautiful product of his territory. He was a long-headed, cold, calculating man; and had a rival in war-craft and state-craft in the king of Wu, whose court was at Suchau. To him he sent the lovely maiden as a gift; and from the moment of acceptance of the captivating present, Wu's valour and sagacity fled, and were never again heard of. He no more appeared on the field or in the cabinet! Yueh's stratagem was triumphant!

The plain in which this ancient city is situated, is remarkably well watered. It is a peninsula formed by Miss Chang-ngo's river on the one side, and by the Tsientang on the other. The original water-courses and canals are retained by embankments, and dams. Both rivers are subject to the tidal phenomenon, the ægre or bore; that of the Tsientang, being, as the writer has elsewhere shown, the most remarkable in the world. This dammed-up country is the seat of an endemic disease, elephantiasis.

With the fall of Shauhing, the operations of the Ever-Conquering Legion in Chihkiang ceased. Fuyang was subsequently captured by the Franco-Chinese contingent, which was soon after disbanded. The Anglo-Chinese contingent, formed out of Ward's, (100 remaining behind for that purpose,) still exists at Ningpo under the command of one of Ward's most valiant officers, Colonel Cooke.

Turn we now to Sungkiang—the headquarters of the Ever-Conquering Legion.

Colonel Burgevine, as next in command, succeeded Ward; from which time the force rapidly deteriorated. Then also commenced a series of altercations between the civil and military authorities at Sung-kiang.

Perhaps the boldest act ever attempted by a foreigner in China, was that of Burgevine, against the all-powerful Fung-shui. Burgevine seemed to think that cinnamon-coloured men were entitled to only a shade more respect than those of ebony hue; and thus, even if he had known, which he did not, that Fung-shui was a power in the land, he would have defied it nevertheless. A short military road was greatly needed between the barracks within, and the landing place on the creek, without, the walls. For the want of such a road the troops had to make a circuitous march in single file, through intricate narrow streets. Burgevine constructed the much needed road, and carried it right through the walls, through the opening of which, ill-luck flowed in a continuous current, permeating every house in the devoted city.

While the citizens were smarting under that injury, Burgevine was suffering from unhealed wounds, that he had received in one of his early engagements! and to make matters worse, he had undertaken, while recovering from the wound, to fortify his constitution by the use of stimulants, which he was assured were tonic: so that, what with morning cocktails, and brandy-smashes through the day, on one hand, and surging Fung-shui on the other, it was clear that a crisis could not be long averted.

Geomancy, however, might have remained in abeyance, if Burgevine had possessed ordinary tact in other matters. Whether the Chinese at that period suspected that he contemplated making himself their emperor, is uncertain; but his bearing generally, inspired them with dread, and they determined to get rid of him. Two courses were open by which his removal might be effected—an open straight-forward one, and one of artifice and stratagem. Naturally resort was had to the latter. It was enough to afford an irascible



man sufficient rope, and he would become his own executioner; and meanwhile plans for the succession could be matured.

Three weeks after his appointment to command, Burgevine made arrangements for the recapture of Kiating early in October 1862. The field and siege artillery, with two battalions of riflemen, were embarked in five steamers, which arrived in Shanghai on the day of their departure from head quarters; but too late to re-embark in boats to ascend the Suchau Creek. Orders were given to retain the troops or board the steamers for the night; as, otherwise they could not be assembled to accompany the allies, according to appointment, the next morning. The orders were not easily enforced. No rations had been served out during the day; the men, in fact, had not breakfasted when night set in. Burgevine was derelict, in that he trusted to an untrusty New Yorker quarter-master-general, who was at fault, for having committed to a New Jerseyman who was in command of the *Confucius*, the duty of having fire places erected for cooking, and who had failed in that duty. During the day the officers managed to keep the men quiet, when demanding "chow chow." As it grew dark, however, and as no rations had arrived, they lost patience, and demanded leave to go ashore; a demand that could not be complied with, save by frustrating the plans of the expedition. The hungry men contented themselves with loud cries until a late hour—cries that rendered night on the bund hideous. Sampans came from the shore, in obedience to the calls, and the officers could hardly prevent the escape of the men. At length the soldiers were about to lay hands on their officers, including Burgevine; when fortunately, just before midnight, rations arrived; and the men fell to like hungry tigers. Several were drowned through rushing towards the boats as they came alongside with food.

This was only one of many instances that might be adduced to show that the force had rapidly become demoralised on the removal of the strong hand by which it had hitherto been so admirably controlled. One of the officers, writing on this incipient mutiny, says:—"Burgevine, instead of giving responsible appointments to competent men, was very often ruled by some of his staff officers; and men were appointed because they were favoured by those about him. Burgevine was not the man that Ward was. The latter used to go by his own judgment; while Burgevine confided too much to his staff; which would have been right

enough, if these men had been competent to hold their rank; but Burgevine ought to have known that they were not."

The next morning, the now well-fed Legion was impatient to be led against the enemy. They were accompanied by some English and French troops; as also a naval brigade under Sir James Hope. There was also a battalion of drilled Chinese, under Lieut. Kingsley of H.B.M. 67th Regiment.

The Ever-Conquering Legion arrived at Nantsoin the same night, where they encamped. By noon the following day they were within 500 yards of the walls of Kiating, which they commenced to shell with a twelve-pounder. The English and French came up shortly afterwards, and soon got their guns into position. The plan of attack was as follows:—The British in the centre with the naval brigade; the French on the extreme left, and Burgevine's force on the right. Each division was ordered to make its own breach, and storm it when ready. At intervals too, the Tai-pings would discharge rockets and fire-balls, so as to ascertain the position and works of the besiegers.

At day-break, the siege guns were brought into play, which soon demolished the curtain of the city walls. Then there was a rush on the part of the red coats, blue coats, and green turbans; each trying to be first over the breach. On mounting the ruins made by the artillery, it was found that the city had been evacuated during the night; and as the rebels left nothing of value behind them, sore was the disappointment of the captors. About 400 prisoners were taken, most of them miserable wretches, who had not strength to escape. There were about 400 women also, whom the French appropriated; but who were liberated in compliance with a request from Burgevine, who sent the poor creatures home.

Two days later the French and English troops returned to Shanghai. One portion of the Ever-Conquering Legion remained to garrison the recaptured city; while another portion, under Burgevine, accompanied Sir James Hope, in various directions in search of rebels, who, however, managed to keep out of reach.

Having given over the recently captured places, as usual, to Mandarin soldiers to garrison, Burgevine again concentrated his force in Sungkiang.

Forester, the second in command, having left on sick leave, the services of Captain Holland, R.M.L.I., were offered as his successor, and accepted. Burgevine felt the need of an educated soldier; a feeling in which neither his majors nor captains shared. There were among them, aspirants to the place, who were

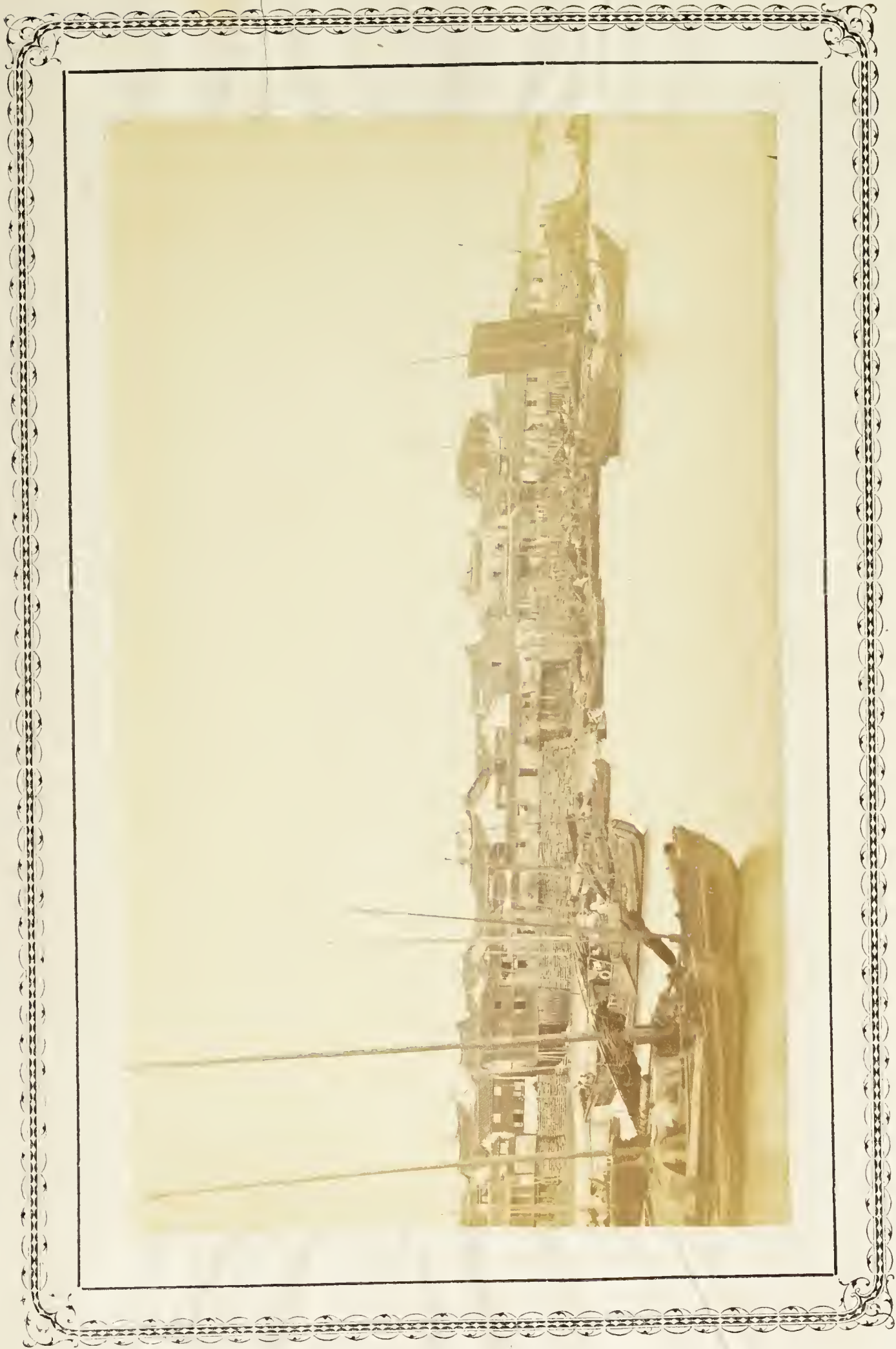








THE FAR EAST.



MOUTH OF THE WOOSUNG CREEK.





not well content with the appointment; regarding it as the precursor of others from the Royal army. Under Captain Holland, the force began to take another shape, which, in the opinion of the captains and officers, was not always for the best. Burgevine entirely surrendered himself to the superior minds of his military secretary, a British Army officer, and Captain Holland. The officers complained that Holland was virtually commander of the force; and that he at once began to anglicise it according to his fancy. It seemed clear to them, but not to Burgevine, that ere long the force would understand drill better than their old officers. It was admitted that the force was deficient in this respect; unavoidably so; as most of its time was spent in the field, where drill could not well receive due attention. Everything was reorganised, after the pattern of the Queen's regulations, as Holland used to term it. Even Ward's uniform, which that general had ordered to be worn when he raised the force—a kind of of American style, was done away with, and instead, a new one invented, *a la* Holland. It was a wonder he did not order a red coat, like the Royal Marines.

Although Holland worked hard to bring the force into British shape, he failed to gain the good will of Ward's old officers; and Burgevine lost more of his popularity each day. The officers were used to a commander who was more like their father than their general; and the men of whom they were composed, did not feel very comfortable in being placed under a British "aristocrat," much of the troubles that prevailed from this time in the Legion, as to the time of its disbandment, find explanation in that word "aristocrat." In that genial, free-and-easy body, men of all nationalities were equal. No jealousy existed, except such as is always found between professionals and amateurs. Educated men are seldom good yoke-fellows with others who have not been thus favoured. It is very likely that the officers of the allied forces shewed no excess of suavity; and, as regards the ex-mercantile mates, they placed a low estimate on the personal prowess of the real soldiers. As regards the quality of personal bravery, it must be conceded that the extemporaneous officers have never been surpassed in courage, and rarely equalled. Here then was an element of chronic discord.

An interruption of the re-organisation of the force occurred in consequence of another demonstration that was made by the Loyal Prince—one among the few really able men the rebellion brought to the surface, and the only one, taking both parties into view who

could be called chivalric. What, therefore, he has contributed towards the history of the Ever-Conquering Legion, that we have not previously given should be received without abridgement. The following extract, it will be observed, relates to operations already narrated.

Four months after my return to Soo-chow in 1862, Li-hung-chang, who arrived at Shanghai and succeeded Hsueh-nuan as Provincial Governor, procured some foreign devils to meet our troops in the field. Having a good Custom House at Shanghai, the receipts of which furnished him with ample finances, he was in a position to obtain devil soldiers to operate against me, and hence sent them to Ka-ding, Tsing-poo, Tai-ts'ang and K'un-shan (Quin-san). Their strength being somewhat formidable I could see no other plan open but that of selecting about 10,000 well disciplined and able bodied men and marching against them in person. The onslaught of the devils upon a city was very fierce, and they usually accomplished their work in 10 or 12 hours. Their guns were exceedingly powerful and every one of their shots took effect.\* They would first open fire along their lines and then under cover of this would make a bold dash for the city.

Ka-ding and Tsing-poo being more than 33 miles from Soo-chow, I was unable to rescue either of the cities. The devils (after this success) then went on to Tai-tsang and with the assistance of the Imperialist army they forced an entrance. The gates of the city were then taken possession of by the devils and the Imperialist soldiers prevented from looting, though the devils themselves did not scruple to take away whatever men and women they liked, the Imperialists not daring to say anything to them. The devils told the soldiers that any random assertions made would bring summary vengeance on the offender whether he was a high or low official.\* The Tien-wang was unwilling to employ devils for this very reason (that they would be too overbearing and only seek to gratify themselves.)

Fancy, having 1,000 devils keeping in subjection my 10,000 men! Who could put up with such a thing?

The devils reached Tai-tsang and so did I. The Imperialist force which had come from Shanghai, Ka-ding and Pao-shan, consisted of about 10,000 men occupying 100 entrenched camps outside the city, and these were supported by three or four thousand devil troops.

The cities which had been already taken were garrisoned by the devils.

On my arrival at Tai-ts'ang our forces engaged in battle and fought an indecisive engagement from 7 in the morning till noon, neither side being able to claim a victory and both sides losing about 1,000 men.

On the following morning we had a second struggle at the East Gate for about three hours, from 7 till 10, when we forced the devils' centre, killed several hundreds of them and pursued the remainder, many of whom were ultimately drowned. We then carried 30 Imperialist stockades, and the fruits of our victory were several cannon and several stand of arms.

The next day we continued our pursuit of their rear and then invested the city of Ka-ding, the devils being unable to get out.

Reinforcements of devils from Shanghai, who had been brought up from Canton for the purpose, then came to the rescue of Ka-ding. These we fought for three consecutive days, the victory hanging in an even scale and two or three thousand on each side being killed or wounded. I now sent orders to the T'ing-wang, Ch'en-ping-wén, to bring 10,000 men to my assistance, and as soon as these arrived I again engaged the devils, cut off the greater part of them and re-took Ka-ding;



and as soon as I had garrisoned it I left immediately for Tsing-poo, securing the devils tightly within its walls. Foreign devils from Sung-kiang then came to the relief of Tsing-poo and they brought with them a steamer to assist them in their operations. Four guns which had been got into position beforehand were opened on the steamer as soon as she appeared, and the first shot taking effect the boat was speedily on fire; all attempts to save it meeting with failure. The devils fell back, and several hundreds of them were drowned in the panic that ensued. The road being nothing but water, walking was rendered very difficult and a false step was likely to endanger life—they therefore lost many from this cause.

Tsing-poo being taken I followed up my success by taking 10 Imperialist stockades near the city, and these, with what I took on my way to Sung-kiang, made up above 130 in all.

I also took all the camps outside Sung-kiang, the city itself, which was garrisoned by the devils, remaining intact. The day following reinforcements to devils arrived in boats for the succour of the city, and brought with them war material and more than ten guns. Against these I advanced and again obtained a victory, defeating the devils and taking possession of their guns and ammunition. They were afraid to assail me any more, and I was therefore able to complete the investment of Sung-kiang.

In fact he thought he was on the point of success when he was summoned by the Celestial King, to the relief of Nanking.

*To be continued.*

### The Illustrations.

#### MONSEIGNEUR VERROLLES.

**M**ONSEIGNEUR Verrolles was born at Caen, France, Department of Calvados, in 1805. He arrived in China in 1830, when he was 25 years of age; and exercised the apostolic ministry in Szechuen from the year 1840. At that time, he itinerated on foot, in the midst of many dangers, the long route from the coast at Macao to Thibet.

In 1840 he was named by the Sovereign Pontiff, Bishop of Columbia, and Vicar apostolic of Mongolia and Manchuria; when he immediately resumed his "*baton de voyage*" and traversed the immense empire of China from the West to the East.

Manchuria, when he took it under his charge had only a few hundred christians throughout the whole territory—comprised between Leao-tong to the south, and the river Amoor to the north.

Monseigneur Verrolles has now 10,000 christian neophytes; and eighteen French Missionaries carry on the work of evangelization under his direction in the three provinces of Moukden, Ghirin and Tsitsicar.

On account of the numerous services render-

ed to civilization and to christianity by Monseigneur Verrolles, he has received from the Pope, the title of Count of the Holy Roman Empire.

Those who have travelled in the provinces we have named, state, that it is easy to distinguish the difference between the pagans and the christians. The pagan is generally full of defiance, if he be not insolent. The christians, on the other hand, seen imbued with the spirit of their teachers; no longer regarding foreigners as barbarians, but meeting them with a free and open look; evidencing the eminently civilizing and pacific operations of Roman Catholic Missionaries in Manchuria.

### Yucca Gloriosa,

IN THE PUBLIC GARDEN, SHANGHAI.

Several beautiful specimens of this plant have flowered in the Public Gardens this season, and attracted very general attention. The Yucca belongs to the genus *Liliacea*, indigenous to North and South America. The *Y. Gloriosa* is a native of Virginia and of the more southern parts of North America. It is quite hardy, and grows well even in England. But we have never seen finer specimens than here. The American Indians use the fibres of the leaves to make a kind of cloth and cordage.

### Mr. Tung Kioh Chih.

We have so little space left, that we are unable to say all we have to tell about this gentleman. His portrait is simply given as that of a literate who has for many years devoted himself to the teaching of foreigners, of whom he has had over one hundred and fifty as pupils. We will give a fuller account of him next month.

Of the three remaining pictures, in like manner we need say no more here, than that the tomb of Yung Lo is one of those at the Ming tombs near Peking. The picture is reduced from one kindly sent us by Mr Child of Peking, who has taken a large number of photographs of the most interesting places in and around Peking. The other two were taken at Woosung, at the mouth of the Hwangpu river. The first railway ever constructed in China runs between town place and Shanghai and it a place of great movement both on shore and afloat. The government have recently had forts constructed about half a mile below it, to protect the entrances to the Yangtsze and Hwangpu.





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NOW SERIES.

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# THE FAR EAST.

A Monthly Journal,

Illustrated with Photographs.

CHINA AND JAPAN, SEPTEMBER, 1877.

## Description

OF THE

## KINGDOM THAI, OR SIAM.

*Containing an account of its topography, natural history, manners and customs, legislature, industry, language, literature, religion, the annals of Thai, and a historical resumé of the Roman Catholic Mission.*

BY

MONSEIGNEUR PALLEGOIX,

Bishop of Mallos and Vicar Apostolic  
in Siam.

Translated freely from the French by Mr. J. J. da Silva e Souza; and retranslated from the Portuguese by Mr. R. F. Martins.

## CHAPTER VI.

(Continued from page 33, Vol. 4.)

AS my people were already very dissatisfied, and knowing that it was necessary to remain here at least two or three months, they mutinied and formally declared that they not only declined to remain but that they were not willing to continue the voyage; so I was compelled to give up my intentions, and on the following morning we went down the river again. We returned to Muang-Phrom on the 7th February. My people on finding here a christian boat, availed themselves of the occasion and returned to Bangkok. I did not retain in my company more than one willing youth. I entrusted my boat to some natives of Laos, with whom I had contracted friendly intimacy after arriving there; I placed my effects on the backs of oxen, and crossed the plain in an easterly direction, and we passed the night in an infirmary in the centre of the plain. On the following day we reached the

foot of the mountains and I took up my dwelling in the house of the chief of the village of Laos, who received me with good will. Seeing that there were no temples nor priests in this village, and besides, finding that the inhabitants seemed to be well inclined to embrace the Christian religion, I resolved to fix my residence there, and with the assistance of young people of both sexes who had kindly volunteered their services, I succeeded in four days in finishing a little bamboo chapel. Here I gave every night instruction as to prayer, and during the day I occupied myself in the forests, visiting the neighbouring villages.

Three leagues from the site on which I was, on the bank of the river and near pretty mountains, is situated a city called Nophaburi, founded in the year 600 of our era, which was for a long time the capital of a small kingdom. Judging from the ruins of its walls, palaces and other edifices, and by the large number of its temples still standing, one becomes convinced that it was sometime ago a populous, rich and powerful city. I visited the palace of the famous Constancio who had become the first minister in the year 1658. A small but pretty Christian church is seen here; its altar, which is composed of fluted and gilt columns, has over it a canopy with gold letters which read: "Jesus Hominum Salvator." The priests placed the statue of Buddha on this altar, and took possession of the rooms of Constancio; but according to the information of the same priests, it was stated, that all who went there, succumbed immediately, so that they have now decidedly abandoned the post. Before the destruction of Juthia, the Kings of Siam used to reside in Nophaburi during the inundations, and there they amused themselves, principally in hunting elephants. The hills are planted with excellent figs and other fruits. Shooting of every kind abounds in the mountains; the rivers and canals swarm with fish which attract flocks of pelicans, wild geese, storks and other aquatic birds. The fertile plain is covered with rice plantations, so that this province might truly



be called an enchanted country, where joy and abundance reign.

While I was gathering collections from my converts in the middle of Laos, suddenly, on the 26th February, four emissaries of the governor came and seized me, and conducted me to the city, where, after having undergone a long examination in the presence of the mandarin and judges, it was signified to me that, in view of the circumstances attending the war between Siam and Cochin China, no stranger could remain in the province.

I was detained in prison for two days, after which I was conducted to Muang-Phrom, under an escort of four soldiers beating drums. I arrived there a little before night, weak with hunger and the fatigue of a forced march. The governor of Muang-Phrom after having read the letter of warning from the governor of Nophaburi, exclaimed:—"What is the use of arresting this unoffensive priest? Jailor, go and examine his boat, and if there be no opium nor any other goods prohibited by the law, let him go in peace." The jailor having made his visit and search, I was set at liberty and again went down to Bangkok, where I was attacked with pleurisy, which nearly proved fatal.

On the 1st of June I sailed from Bangkok in order to go and visit the Chinese christians dispersed in the provinces of the east, taking my way by a canal, bounded on each side by gardens, for the distance of eight leagues; after which we entered a larger canal which flows to Maha-Xai and Ta-chin. Maha-Xai is a small city that has nothing attractive about it except its fort, which is situated at the conflux formed by the canal and river. Ta-chin, capital of the province, is a pretty city with 5,000 inhabitants, who are for the greater part fishermen and traders; its position, two leagues from the sea, is very favourable for its fishery and commerce, and it is very much frequented by Chinese junks.

After having crossed the river, we entered into a winding canal, which takes a westerly direction and whose water is salt. One gets startled at the solitude which reigns here, and by the multitude of alligators seen on the banks; but ten leagues further on, the scene changes suddenly; the canal disembogues into a majestic river in the centre of a pretty, populous and animated city, which has its floating shops, handsome temples and pretentious gardens. The population of Me-khlong, about 10,000, is principally composed of Chinese traders and fishermen; the Siamese cultivate the gardens, which are of prodigious fertility. At the lower part of the city is seen also a large fort, which defends the entrance

of the river against any attack by enemies. Besides its plantations of Guinea pepper, sweet potatoes, long horse-radish, onions, pine apples, tobacco, betel-nut, etc., this province furnishes salt also to all the kingdom.

Going up the river Me-khlong, on both sides continuously are habitations and gardens for a distance of about ten leagues. We entered a small canal, which conducted us across an immense well cultivated plain to the huts of our Chinese converts, where I stayed for ten days in order to look after the Christians and to prepare for baptism a dozen of the inhabitants of a neighbouring village, denominated "The Twenty Thousand Palm-trees." The number of these majestic trees has now been greatly reduced.

Having departed thence on the morning of the 13th June, we continued our way up the river, and towards evening we arrived at Rapri, the capital of a new province, and a fortified city, whose inhabitants are principally Cambodian captives transferred here to the number of 6,000 or 7,000. A chain of mountains bounds the horizon to the west at a distance of four or five miles from the city. These mountains are rich in tin mines, but the thick forests which cover them, and the tigers which infest them, have become great obstacles to the exploration of this mineral. The province is very fertile; it produces much palm sugar, and it is from its mountains that sapan-wood or log-wood is taken in abundance for red colouring purposes.

Above Rapri the river banks rise and become more rustic; the river is more rapid and shallow, and flows over a flint-stone bottom so that the boats sail with difficulty. To reach Kamburi or Pak-Phrek (a fortified city and capital of the province, which lies more to the west), it takes four days hard sailing. There the river divides into two branches. The one which comes from the west, flows through a valley inhabited by Karens; the people of which tribe have opened abundant lead mines. The other branch comes from the north, crossing a rustic and wild valley, nearly uninhabited. This province furnishes sapan-wood, iron-wood, fine bamboo and different kinds of building timber. The Chinese have here large tobacco and potato plantations; the other inhabitants cultivate rice; they otherwise occupy their time in hunting and fishing; manufacturing flambeaus, building boats and cutting down bamboo and other timber trees which are made into long rafts and which they send down into the river at the season of the high flowing tide.

After having spent some time in visiting and









THE FAR EAST.



AT CHUNGKING, ON THE UPPER YANGTSE, SZECHUEN.





instructing my good Chinese, they loaded my boat with fowls and ducks, deer flesh, salt eggs, potatoes, plantains, tobacco and other provisions, and I went down the river, and in three-and-a-half days was again at Ta-chin, where I arrived on the evening of the 18th June. On the following morning we again started up the river, and shortly after having passed two bends—for it is very crooked,—we saw hundreds of monkeys, who appeared to be taking their breakfast, picking up the little crabs which swarm along the shore. Figs were thrown them, which they liked very much, and the quarrelling among them for possession was very comical and amusing. My people were so amused that they threw figs for a quarter of an hour. It is very curious to see them jumping about and fighting, biting and struggling for the figs, which they knew very well how to peel.

At this moment large sugar-cane plantations on the banks announced to us that we were entering the province of Nakhon-Xaisi. The sugar manufactories here succeed each other without interruption; I counted more than thirty. Each one employs 200 to 300 Chinese workmen. This province is well cultivated and very fertile. Besides rice and sugar, it produces indigo, millet, potatoes and all kinds of vegetables. Its gardens which are watered by innumerable canals, abound in excellent fruits. When night came on, we arrived at our chapel, built of bamboo and covered with leaves. Since morning not less than 150 Chinese converts have hastened to come and chant their prayers, receive instruction, confess, and receive the sacraments of the Church. This lasted nine days; at the expiration of which time a great feast was held after the style of the Christians of the primitive Church, where the men, women and children regaled themselves with pork, fowls, geese, cakes and fruits, accompanied with arrack and other wines.

I took my leave of them on the 23rd June and continued on my way; towards evening I anchored in front of Nakhon-Xaisi. This city has nothing attractive. It is a group of 500 houses all bamboo, except that of the Governor which is of boards. As he had threatened to destroy our chapel, I was obliged to go and see him in order to inform him that I had obtained the authority of the King, and also to hand him a letter from the first minister. He received me with much urbanity, and henceforth promised to take my Christians under his protection.

On the morning of the 25th I continued my way to the north, passing to the right and to

the left several isolated villages. One day while staying near an old and abandoned temple, and while we were cooking our rice, some of my people went around the temple and picked up some twenty idols of Buddha, some of gilt copper and some of silver. As soon as I was acquainted with the fact, I reprimanded them severely and ordered them to throw all these small images into the river and said to them: "How imprudent you are! don't you know that the laws of Siam condemn those who steal idols to be burnt to death?" After going up the river for four days, we arrived at Suphan, which is the seat of a Governor. It is an ancient city covered with ruins and ancient temples, and situated in an elevated plain. The view obtained there is magnificent. To the west is seen a chain of mountains very close to each other, well covered with forests, where lead mines, that also contain silver, are met with. This province does not produce much beyond palm-sugar, rice, and fish, which are obtained in large quantities.

Although Suphan lies more than sixty leagues distant from the sea, the flux and reflux of the tide is felt there at low water; big boats were high and dry on the sand banks, and could not proceed further. Seeing the difficulty of advancing towards the north, I determined to go down again to Nakhon-Xaisi; where a small canal connects this river with Bangkok. But as it is not very deep, and difficult to use oars in, the people adopt a means of travel which consists in tying the boats one behind another, and drawing them through the water by vigorous buffaloes, the owners paying a small sum to those who own the animals for their services. Availing myself of this mode of progression, I found myself back again at our college in Bangkok on the 29th June.

On the 15th February I sailed for the north-east, encountering along the transit many picturesque boats, full of people dressed in holiday costume; the women, single and married, with silk mantles and gold collars and bracelets. They made the air resound with their singing, being answered by a number of youths, laymen and priests, to the accompaniment of a noisy orchestra. They were the pilgrims who go in this way, feasting and rejoicing, to adore the spot which contains the imprint of the foot of Buddha, that I will describe further on. Along the banks of the canal grow tamarind and mango trees, and village succeeds village almost without interruption; the inhabitants engage in fishing, and bathing is a fashionable pastime; numbers of little boys were playing in the water or amusing themselves on the



sand banks; while wild pigeons and parrots and many birds enlivened the scene with their agreeable and varied warblings. I lodged at a small village called Tha-Rua; this is the place to disembark when going to Phra-Bat, where the imprint of the foot of Buddha is found. We saw more than 500 big boats here, and they were all illuminated. There was a theatre near the bank of the river, where the people amused themselves with performances of various kinds; on board the boats some played on musical instruments, while others sung; some regaled themselves with tea, while others again gambled with dice and Chinese cards; some laughing, others quarrelling. There was indeed great confusion and noise which lasted the whole night.

On the morning of the following day I saw coming out from this multitude of boats, princes, mandarins, wealthy men, ladies of high rank, girls and priests, all dressed in silks; they proceeded in great number along the bank of the river; while many walked, the nobles and the rich rode on elephants' backs. In a word they all marched merrily to the sacred mountain. In respect to myself I continued my way and soon after twelve o'clock arrived at Saraburi, which is a small city and head of the province, with 4,000 souls. I went to see the governor who first received me very badly and with an air of annoyance. "Ah!" said he, "you are the man who induces my people to be converted into christians!" I succeeded in calming him, expounding to him the beauty of the Christian doctrine, and presenting him with a pair of pretty spectacles with silver rims and other trifles. He immediately became friendly; so I, availing myself of the opportunity, took the liberty of asking him for a document with his own seal, recommending me to the chiefs of the villages throughout his province. This he granted without any difficulty. The following is more or less the tenor of the document: "We inform all the mandarins and chiefs of the villages who are under our orders that one ..... priest "farang" (Christian) is our friend. We order you to treat him well, to protect him, and finally to provide him with what he may need."

The governor himself did not permit me to take my leave from himself without having first served me with rice, fish, and salt deer's flesh.

On departing from Saraburi the country became more wild and desert, and the river more rapid, running over a flint-stone bed and afterwards over stones. The men were obliged frequently to jump into the river, in order to ease the weight of the boat and

drag it over the rocks; having passed the shallows the river became deep, and then the boat-men again jumped into the boat. The cascades commence at the village called Pak-Prian. When the sound of falling waters is heard, the oars are dropped, and then every one jumps into the river and seizes the gunwale of the boat, and begins to haul it. Sometimes they have to swim, at others they seize the rocks in their efforts to pass the rapids; it sometimes happens that at the moment they are ascending the cascade, the flow of water is too much for them and they are precipitated by the impetuosity of the water and carried—both men and boats—down again, in which case it is necessary to recommence with the work. Without taking into consideration the rapidity of the current in various places, ten cascades are encountered in a distance of seven to eight leagues, but none of them are impassable, and all disappear in the time of the great overflowing, that is during six months of the year.

I stayed sometime at Pak-Prian in order to look after the Laos and Chinese pagans. I went and preached in many villages of Laos, which are situated in the forests and mountains; I baptized a dozen catechumens, and on the 15th March I found myself again at Tha-Rua. The boats and pilgrims having disappeared and silence having succeeded the tumult; I thought this a favourable occasion to go and visit the celebrated place, which attracts every year so many people. In view of this, on the following morning I engaged a guide, mounted an elephant and arrived by the way of Phra-Bat, followed by my people. I was quite surprised on finding a pretty and wide road paved with bricks. On both sides of the highway we saw at intervals of a league apart, stations and wells excavated by the pilgrims. Soon the place became billowed and my people stopped to bathe in a large pond. At 4 p. m. we arrived at a grand monastery called Phra-Bat, which is built on the slope of a hill and near a big mountain, which is formed of huge rocks of a blueish colour.

The monastery includes many inclosures, surrounded by walls; having entered the second enclosure, we saw the prince abbot seated in an open place, inspecting the work of a multitude of labourers. His people intimated to us in a loud voice to prostrate ourselves, but we did not do so. Then the abbot turning to them said:—"Be quiet, don't you know the "farangs" honour the great by standing up?" Then I went to him, and presented him with a little bottle of volatile salts, which he immediately began to smell with pleasure. After this I asked him to give us a guide in order to show



us the imprint of the foot of Buddha, to which he immediately acceded. He sent for one of his vicars, and ordered him to guide us to the place. This vicar (or babat) then conducted us across a big yard surrounded by beautiful edifices, and shewed us two large temples. We reached a broad marble staircase with gilt copper balustrades, and we took a turn round the terrace which serves as the base of the monument. The splendid edifice is all gilt outside, and the seat is of a square form, but a little above, it assumes the shape of a cupola, and finally it terminates in a spire nearly 120 feet high. The doors and windows which are ornamented both inside and outside, are of exquisite workmanship. The outsides of the doors are inlaid with mother of pearl, forming magnificent figures, and are ornamented with grand gilt paintings, representing various events in the history of Buddha.

The interior is still more brilliant; the pavement is covered with silver mats; at the foot of a gilt throne which is ornamented with precious stones, there is a statue of Buddha in solid silver and the height of a man; in the centre there is a silver partition round the impression of the foot, which is sixteen or eighteen inches long. This spot cannot be seen distinctly, for it is covered with rings, ear-rings, bracelets and gold collars, which have been cast there by devout women when they come to adore it. Here, in a few words, is the history of the said spot:—In the year 1602 of our era, it was announced to the king of Juthia that a mark which seemed to be that of the foot of Buddha had been discovered in a mountain. The king sent his doctors with wise priests to examine if the lineaments of the imprint corresponded exactly with the description of the foot of Buddha, as found in the Sanscrit books. The examination finished, and the question resolved affirmatively, the King ordered the monastery of Phra-Bat to be built. This has since been enlarged and enriched by his successors. After the visit to the monument, the babat conducted us to a deep well excavated in a rock! Its water is good, and is sufficient to supply the wants of the pilgrims who meet there. The prince abbot is established as independent lord of all the mountain and its precincts, which are eight leagues in circumference. He has 4,000 or 5,000 men under his orders, and he is at liberty to employ them on whatever he likes. On the occasion when I was there, the people brought to me, on the part of the king, a magnificent palanquin, such as that used by the great princes; and he had also the courtesy to lodge us in the best possible way. I noticed that some twenty girls were in charge

of the kitchen, and the youths who waited upon us, were called pages, which is not the case in other monasteries.

His Highness lodged me in a pretty boarded house, and gave me two guards of honour, in order to serve and take care of me, with instructions not to let me out at night for fear of tigers. On the morning of the following day after having taken my leave of the prince abbot, I mounted my elephant and took another road, and removed from the foot of the mountain, where we came upon a very curious plant, whose leaves much resemble a butterfly. We took our breakfast at the first house we came to, and at 4 p.m. were again in our boat. After a good night's rest, we left Tha-Rua to return to our Church of Juthia.

*To be continued.*

### A Visit to the "Josses."

IN the *Far East* of October 1876, there are three illustrations connected with an annual celebration in which Chinamen indulge, in honour of the spirits of the dead. A friend who went to the celebration at the Canton Club or Joss house, which was held last month, has sent us the following description. It will be observed that the altar, the giants, and the groups photographed by us last year, are those which most struck our contributor. He writes:—

We visited the Canton Club, as the Chinese call it, on the Soochow Creek, and we found it was well worthy of a visit.

There was a great crowd, mostly Chinese, male and female, though a stray "Jap," or a European, might be seen here and there, wandering about in a disconsolate manner. We were struck with the intense curiosity of the Chinese. They are a race of mortals blessed with a large amount of most imperturbable prying. If we jotted down a note in our pocket-book, immediately they would peep slyly over our shoulders and have a "look see." This was, after all, but natural, and though it was an abominable nuisance, we could not complain.

The few things that struck us most of all that we saw, were No. 1—Hung, who according to Chinese tradition, we were informed by a Chinese, was 12 feet high, and possessed a wonderful horse who took a chit for his master and did the distance, 10,000 leagues, in one day. The giant is represented by a figure with a ferocious expression



of face who is holding in his uplifted hand a die, and in his other a disc of metal on the surface of which he is about to imprint his mystic and terrible stamp. His magic horse is a curious looking animal and singular of its kind even in China. His mouth is capacious and his teeth formidable. His legs "sticks," and he has a "chit" bag suspended round his neck by a ribbon.

He is made of paper painted, with gilt spots, very like a stage horse. His trappings are splendid, and the saddle and the stirrups in shape remind one of a Moorish or Egyptian saddle. The *mafoo* (groom) is standing close to the animal with the bridle in his hand. As the giant is twelve feet high and the pony about four, we can hardly compliment the artists on their attention to the unities.

No. 2—on the opposite side of the room is called Har. He also is a well known giant, and his pony accomplished 10,000 leagues in a day. We presume the two are rival steeds.

The next best thing to be seen was the female Joss house—where the "love-lorn widder" *chin-chins* the spirit of her late departed and pays a few paper sycee for the salvation of his soul and to get him out of the clutches of the bad spirits or devils. The old gentleman in charge of the sacred spot dressed in black white, and grey, with his long cane seemed to command respect. The altar was rather handsome, and the tables laden with dishes of all kinds, in which were offered up as sacrifice, pig, horse, lizard—and a host of other animals made out of various *chin chin* articles of food common to the East. Women prostrated themselves in the most graceful manner before the altar of their "Joss," and doubtless prayed to be blessed with male children; so that in advanced years they would not be homeless beggars, but supported by the fruits of their sons' labours.

In the tea-saloon we were shewn a picture drawn by a Chinese Artist of Hong Kong. It was not badly drawn—but the perspective was imperfect and the light and shade all wrong. In this room there were five pictures on either side of the door, in the centre of the room, and on the right and left side of them a Chinese scroll—the meaning of which we did not enquire. In another tea saloon, is the picture of a man with rather a nice face and a serpent entwined round his neck;—in one hand a staff, in the other a basket of flowers. On his right close by his side was a cat, that in appearance looked more like a "cheetah," or the jungle cat of S. India. Who this individual was intended

to be we do not know, but evidently a man of distinction in China.

The *fac simile* of the Chinese "sing-song" house in miniature in the first room in the Canton Club, is a truthful and realistic representation of the interior of a Chinese Theatre. The poses of the actors and their costumes were excellent.

We had the pleasure of seeing a high class Chinaman making his genuflexions at the altar. On either side of him were two Taonist Priests with musical instruments, which they played at regulated intervals all the time the ceremony was going on. The priests' vestments were yellow and black. The Chinaman of high degree stood behind the altar with a *szu-i* held in his two hands. The *szu-i* is a kind of stick, which the worshipper holds before his eyes to keep them from wandering and his thoughts from being distracted. When he had bowed two or three times an assistant handed him a long paper chit in an envelope, which he committed to the flames lighting it at the candle on the altar. Before he burnt it he turned twice round like a teetotum but what this was for we were at a loss to know. The priests of Taou were wretched looking specimens of humanity—thin and emaciated ascetics.

"Taouism", so a writer says, "is a vile superstition. Originally contemplative, it studied retirement rather than action, and like Buddhism taught that the most perfect man was he who retired most within himself, and kept aloof from society. Its founder's name was Laoutsze."

The book I have quoted the above passage from is entitled "Sketches of China and Chinese," by a Clergyman who was resident in Ningpo some years ago, and who published illustrations of the various *castes*, if we may so express ourselves, of China, by native artists. The book is nearly 20 years old, so the description of the Chinese then may not apply, now as the Chinese have progressed a little since then. In an out-of-the-way "stall" was a mummy dressed in white, surrounded on either side by two figures—one with a black face, the other with a white, of a smaller size. The principal figure in the group was supposed to be a mandarin, as I was informed by a native who volunteered the information. This Joss had long lank hair, moustache and imperial, similar in shape to a diamond on a pack of cards; two large pieces of wood sticking out of each ear—like sails of a windmill; a scarf across his chest, and a fan in his hand. The figure was made of paper and wood and reminded us of the familiar "Guy Fawkes."









The ceremonial was continued for three days, and ought to have been seen by many more foreigners than did witness it.

P. S. WILFORD.

### Twenty two hours in Kioto.

**T**WENTY two hours is not a very liberal allowance of time in which to see a large imperial city; but it was all we could spare and we were very glad to avail ourselves of it. We had arrived at Kobe from China, by the Mitsn Bishi (three diamonds) Company's steamer, and we were kindly informed by the officers that if we could get passports, we should be able to run up by railway to this the most interesting city in the empire, and to return in time to proceed to Yokohama in the same steamer the following day. As of course the night was included in our twenty-two hours, an account of what we saw may serve to show whether we made the best use of our time. Our party consisted of three—two French officers and myself. We obtained passports without any difficulty, and left Kobe by the 11.30 A.M. train. The distance to Kioto is about 60 miles, and the train occupies two hours and fifty minutes in the journey—so that we arrived at the terminus, in the ancient sacred metropolis of Japan, by 2.20 P.M.

The route lay amid picturesque and beautiful scenery, similar to most hill scenery in Japan: so that although we were in a hurry to arrive at our destination, still the time passed quickly and pleasantly.

Arrived at Kioto, we mounted jinrikishas, each drawn by two *nin-soku* (coolies), and hastened to the Ikamité Hotel, which, I believe is the best and most comfortable in the place, and one which I can strongly recommend as being large, cool, central, and moderate in its charges. After a light luncheon, à la Japonais, we started, about 3 o'clock, to see the local lions. What a beautiful city it is! How different to anything I have ever seen elsewhere! for even in Japan itself, although I have made several excursions during the last nine years, I have beheld nothing like it.

The first place we visited was the temple or monastery, Cho In no Miya, a large and wealthy edifice dedicated to Kuanon-sama, the Goddess of Mercy. It stands on an eminence, and must cover at least an acre of ground. The outside is like most Buddhist temples; but the interior differs in some respects, inasmuch as it is of a richer and grander style of architecture. We were permitted to enter it, and a young

and very intelligent priest was so courteous as to accompany us, explaining the sundry rooms, their uses and contents; and, finding interested visitors who could give him information respecting kindred things elsewhere, he showed us many antiquities and curiosities that were evidently not ordinarily displayed to strangers.

Passing through the main building—a vast hall containing the high altar and fifty or sixty smaller ones (dedicated to minor saints) we came to the state reception room, the walls and ceilings of which are beautified with paintings on a gold back-ground, all of them executed by celebrated artists, and many of them five hundred years old. Indeed the most modern are over two centuries old. The reception room in which H. I. Majesty the Mikado recently gave audience to several of the head priests is particularly beautiful, and opens on to the prettiest Japanese garden I have ever seen.

The next place we visited was Gi-on-no Miya, a large temple, nicely situated, but not of any very particular interest. From thence we repaired to Ki-o-midzu. This is a fine temple built on the top of a high precipice, over which, until quite lately, devotees used to throw themselves, as a sure and certain road to Heaven, on the one condition of their having given all they possessed to the temple. The idea came irresistibly over us, how comical is the difference between Europeans and Asiatics in everything. Fancy starting off for Heaven by a descent which would rather seem to us as the route to the bottomless pit! The last victim was a woman, who thus sacrificed herself about a year ago; but since then the government has interfered, and a strong fence has been constructed to prevent this superstitious self-destruction. There is a small but very pretty waterfall close by, where the people wash before they pray; not like the Fudô sama worship, where the people pray with the water falling upon them.

The next thing we visited was the Kioto Daibutsz', which disappointed us entirely. It is simply the head and shoulders of a gigantic image, made of wood heavily gilt, and it is frightfully ugly. Its height is about forty feet. Close by stands the temple of Sanju-san Yen-do, said to contain 33,000 effigies of the goddess Kuanon. There are not so many as that, but there must be fully 3000. They are placed in rows on a sloping back, all of them life-size, and with a multitude of arms. It is perhaps one of the most curious religious edifices in Japan.

It was now getting late, so we mounted our



chariots, and gave the word "Home." It was quite dark long before we got there; but the manner in which our coolies tore along with us, keeping up a peculiar cry the whole way, was very amusing.

Kioto streets are quite unlike most other streets in Japanese cities. They look more countryfied. In fact, the whole place looks more like a gigantic village than a city.

The next morning there was a drizzling rain; but we visited more temples—both Shinto and Buddhist. The only one worth describing was the San-no Miya, the head priest of which was always, until the governmental changes, a relative of the Mikado. The building is extremely handsome: decorated in the same way to a great extent as Cho-In-no Miya, but surpassing it in beauty.

It was now drawing near the time for our departure; so with reluctance we were obliged to be content with the little we had seen of this remarkable city, and hurry off to the railway.

Twenty two hours! How quickly and pleasantly they sped! But busy as I was with my sight-seeing, I did not omit to take note of many a place, pictures of which shall ere long be sent for the *Far East*.

We were not the only passengers by our good ship who visited Kioto. But the others went to see the rapids at Arashi-yama, and expressed themselves as delighted with their trip.

I find it very nice to be back amongst the kind and genial Japanese; and after all, I come to the conclusion that there is no place like Japan.

H. J. B.

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Memoir of  
Generals Ward and Burgevine,  
and of  
The Ever-conquering Legion.

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(Continued from page 50.)

A body of rebels, commanded by a favourite young officer of the Loyal Prince, reappeared before Tsing-pu. Burgevine forthwith marched out with the second battalion, some field artillery and rifles; but on the first signal of the approach of the rebels, retired beyond reach. On the following day they were found at the village of Paukiang, which became the scene of a well fought

battle. The rebels held a strongly fortified position. The Chinese general, Li Aitang, *alias* Li Heng Sang, whose biography we have already given, was dispatched to outflank the enemy; while Burgevine disembarked the field artillery and slowly advanced with the infantry. While he engaged the stockades, Li Aitang attacked them in the rear. The rebels fought gallantly, rushing out of their breastworks into the open field to meet the disciplined imperialists. Led on by their valiant young chief, they succeeded in partly surrounding Burgevine and his men; and owing to their great numbers they were able to employ their soldiers in all directions. Sometimes they made furious charges successfully; and even when defeated, they rallied and renewed the attempt. But the superiority of the Ever Conquering Legion in arms and discipline prevailed, and the rebels retired within their stockades. At this juncture Li Aitang effected a junction with Burgevine, by which the rebels were completely surrounded. The gallant young chief rallied his men, furiously charged his foes, with futile attempts to cut this way through. At length his men in despair drowned themselves, to escape the imperialist's bullets. But the young leader was still undaunted, and "fought like a demon." Although nearly every rifle was aimed at him he remained unhurt. When all around him had fallen, he despaired not, but sought some one with whom he might wage a personal conflict. Macanaya, Ward's former *aide de camp*, accepted the challenge, and spurred his pony to attack the young warrior. The two met and fought with sabres, until the Manilaman, oblivious of old Spanish chivalry, drew his revolver and shot the youthful hero through the head. A beautifully caparisoned pony thus fell into Macanaya's possession. The saddle was covered with yellow embroidered silk, the stirrups were of massive silver. On the death of their chief the rebels surrendered; and thus ended the first field fight between the Taipings and the Ever Conquering Legion.

Burgevine had heard of Sepoy rebels having been blown from guns; and there being now a few hundred Chinese rebels on hand, amused himself by scattering them in like manner. The atrocities of the belligerents will again come under review—a ghastly theme, that one would fain dismiss altogether.

Subsequent to the action at Paukiang, orders were issued by Governor Li Hung Chang, the director of the military forces of the province, that the Ever Conquering Legion should prepare for an expedition against Nanking. General Burgevine, finding that he was thwarted



in certain matters, sought to obtain an interview with the governor, for the purpose of remonstrating with his Excellency at Shanghai. Mr. Alabaster was deputed to act as interpreter. The general was excited; the governor was self-possessed; and when the former tendered his resignation, the civilian hesitated not to relieve the soldier of his command. At this point Mr. Alabaster interposed. Sir James Hope, a firm friend of Burgevine, as he had formerly been of Ward, had quitted China; but before leaving had desired Alabaster to render the new chief of the Legion every possible assistance. He now came to the general's aid, by persuading him to withdraw his resignation, and by obtaining the governor's assent thereto; Burgevine returned to Sungkiang, and worked faithfully.

New clothing, blankets, and all needful appliances were served out to the men. Stores were embarked in boats, to be taken on board steamers. But while the Chinese authorities were urging Burgevine to depart immediately, the foreign military authorities did not think it safe for so small a force as 3000 men to undertake an attack on the great stronghold of Taiping-dom.

Burgevine had ordered his troops to be in readiness by the second day of the new year, 1863. Everything seemed in order, except the pay of the troops, which was two months in arrear. Being mostly men with families, the soldiers needed to leave funds for their maintenance, before embarking on a distant enterprise. General Burgevine, who had already endeavoured to have them paid, without success, was obliged to inform them that the mandarins would pay nothing until after their return from Nanking. On this they mutinied, and placarded the streets, stating that if they were not paid within three days from that date, every European's life would be endangered. They regarded Burgevine as direlict, inasmuch as Ward had always been able to procure needful money from the mandarins. Burgevine endeavoured to pacify them by issuing rations, which, however, they would not accept. They would have their pay, and nothing but their pay. They were entitled to receive it fortnightly. Without their regular pay, eight dollars a month, they could not subsist, as they did not live in barracks, but wherever they could find lodgings. Their rations they provided out of their own pay; and when that was in arrear, eating houses were closed against them. At this time, many had to sell their blankets to buy rice.

All efforts on the part of the officers to pacify the men were futile. They were ready to go

over to the rebels, first killing those of their officers who might hesitate to accompany them. At last Burgevine ordered a general parade of all troops in the garrison, about 4000. He explained to them that he had made every effort to obtain their pay before going on the expedition, but had not been successful. However, he would at once proceed to Shanghai, and again do his best to procure the money. He significantly added that if he should again fail, he would lead them elsewhere than to Nanking—or, in other words, that he would invite them to join the Taipings at Suchau. The troops were in a mood to follow their leaders in any direction. He left the parade amidst cheers; but so insensed were the men against the mandarins there, that they would have massacred the entire body, as they threatened to do by placard, but for the intervention of their foreign officers.

General Burgevine, accompanied by his body-guard, presented himself at the office of Taki, who was, as usual, bland and complaisant, ordering the money to be placed on board of boats to be conveyed to Sungkiang. These boats, thus loaded, were ordered to leave one jetty, and to proceed to another, where they were to land it; and this being done, it was carried back to Taki's treasury. Burgevine satisfied with seeing it embarked, returned to Sungkiang, confident that the matter was at length settled. It was not long before he discovered the trick that had been played. He hastened back to Shanghai, and, with his body-guard, forcibly seized the money—an act that would perhaps have been condoned, as he could show that the mandarins at Sungkiang had entreated him to take an armed force, and seize the sum that was needed to pacify the troops, from the tradesmen and bankers at Sungkiang whom they would point out; taking account of the same, and reimbursing them on receipt of the money from Shanghai, they being in jeopardy of their lives. But he went further; for, being insulted by Taki in pidgin English, he struck the official banker; and thus rendered his own dismissal unavoidable.

Taking 40,000 taels to Sung-kiang, he redeemed his promise made to the troops, and thus saved the lives of all the officers, native and foreign, in that city, which the soldiers were preparing to loot, before going over to the rebels.

His dismissal was thus announced:—

The Chinese authorities here give notice, that Burgevine having been guilty of treason, in refusing to obey instructions, in striking a Mandarin, and robbing public money, has been degraded by His Excellency the Governor Li Hung-chang, and re-



moved from his post as commander of the Ever Victorious Legion. Burgevine's command ceased on the 4th January, 1863.

"Refusing to obey orders," in the above, refers to the delays attending the departure of the expedition to Nanking. When, at length, Burgevine reported that he was ready to proceed, the undertaking was indefinitely postponed, in consequence of a protest from the English and French authorities, who regarded the expedition as exceedingly bazarious, and apprehended that its failure would endanger the peace of Shanghai. It appears that the emperor had been informed of the proposed attack on the rebel stronghold, from which he anticipated the speedy suppression of the rebellion. An abandonment of the undertaking required explanation; the responsibility of which, it was found convenient to fix upon the foreign commander.

It is due to Burgevine to give here a portion of an exculpatory letter that he sent to the *North China Herald*. He wrote:—

There was no forcible ontrance, no confusion, the men standing quietly at "order arms," while Taki's compradore removed the money. I was aware of the responsibility of the course I was taking; but felt justified in so doing by the critical state of things in Sungkiang. There was no time for deliberation: it was truly a question of money, the existence of the force, and the lives of the European officers. The money had been appropriated for the use of the troops, and was immediately paid to them on its arrival at Sungkiang. The only part of the affair that I regret is having struck Taki.

In regard to the Nanking expedition, had the Chinese authorities kept faith with me, in furnishing funds necessary to insure its success, the expedition would have started long since. It would have been madness to have appeared under the walls with men without winter clothing, and guns without ammunition. Moreover the English and French authorities, both naval and military, protested against the removal of so large a force from Sungkiang. The troops being in arrears and discontented, and large amounts unpaid for arms, ammunition and supplies for the expedition, I made it a point that all these claims should be paid before our departure. On this being refused, the expedition was still further delayed, and the Chinese authorities finally crushed it, by introducing all chartered steamers in so hurried a manner, that there was not time to remove all the guns and stores on board. There was no intention on my part to deceive the Chinese government in this matter; and I should most assuredly have carried out the plan, except for the opposition and obstacles thrown in my way. So far from there being unanimity among the Chinese authorities, nothing has pleased the Governor more than the failure of the expedition. He has long been jealous of the growing power of the force, and it is his avowed intention to crush it, or else put a Chinese officer in

command, over whom he would have unlimited control.

The misunderstanding between the Chinese and myself has been still further augmented by my refusal to allow them to form the plan of the campaign. The force at the present time is in a most efficient state: the men are well armed and clothed, and under good discipline: the artillery particularly in a splendid condition, both as regards men and guns. The cause of all these troubles has been the delay of the authorities to furnish the necessary funds.

With reference to the notice in the paper, of my dismissal, it was premature: as I had not received any official communication to that effect. As my commission proceeds from the Imperial government at Peking, I do not recognise the right of the local authorities to deprive me of the command, without the sanction of the Emperor. In the meantime I only consider myself off duty until the decision from Peking has been received. The printed notice could not have been worded in more offensive terms, and was evidently prepared with the intention of injuring me in the estimation of the public.

Shanghai, Jan. 10. 1863.

H. A. BURGEVINE.

Four officers were considered available as successors to Burgevine; viz., Dr. Macartney, who had been Burgevine's military secretary—formerly a surgeon in the Royal Artillery; Captain Holland; Colonel Forester, highest in rank of Ward's original officers; and Captain Gordon, R.E., the nominee of General Staveley.

Dr. Macartney was the choice of the mandarins; both because they thought he would make a good military leader, and because he had mastered the Chinese language: thus rendering the intervention of interpreters unnecessary.

Colonel Forester was the choice of the entire force; being popular alike with the foreign officers and the native rank and file. He was recommended for the position by General Staveley, who had succeeded Sir James Hope; and might have obtained the command had he not declined it on the ground of incompetency.

Finally, Captain Holland was temporarily appointed, but would not accept until Forester had again refused. Forester was firm in declining the chief, but consented to remain as second in command. \*

Hitherto we have not had an opportunity of hearing from the Ever Victorious Legion; but as on this occasion they addressed the Taotai, we subjoin their address:—

\* Colonel Forester soon after returned to the United States on account of failure of health. On the prospect of a war between China and Japan he returned, and tendered his services to the China government. He would certainly have been employed, had not war been happily averted.









THE FAR EAST.



MANDARIN GARDEN RETREAT, OR SUMMER-HOUSE, SZECHUEN.





SOONGKONG, 12th Jan., 1863.

To

H. E. the "TAOTAI."

We, the undersigned officers of the Force, commonly known as "Ward's disciplined Chinese," beg hereby most respectfully to bring to your notice, that we have all mutually agreed to the following resolution, which is to the effect, that as General Burgevine, is now no longer considered in command by the Chinese Authorities, and that as Captain Holland has been appointed to Chief Command, we all cheerfully agree to serve the Chinese Government under him, *but only under him with Colonel Forrester as second in command*. If the Chinese Authorities insist on having a Chinese Official in joint command with General Holland, they may do so, but the undersigned pledge themselves, not to recognise such authority. "(It was rumoured, that General Lee Aiding was to be in joint command with Holland.)" They desire to have a written agreement distinctly stating, that they are not under the direct orders of a Chinese Official, but only to their own foreign Commanders. They also most respectfully bring to the notice of His Excellency, the necessity of providing pensions, for the future, to such persons as may be disabled in the Service, said pensions to be regulated by rank and servitude, as well as by the nature of injuries received. They also most respectfully beg to suggest, that for the good and prestige of the service it is absolutely necessary, that the Officers should be bound by some written agreement to the Imperial Government, a sketch of which, they beg to lay before the Taotai, open to His Excellency's amendments, viz:—That the officers are bound to serve for 12 months, that the Imperial Government may not discharge any one without a Court Martial trial, for any offence committed.

Signed by all the OFFICERS OF THE FORCE.

It was admitted by some of them that it was rather bold to choose their own commander; but they alleged as a reason that their position was exceptional. Had they tried to "take the whole force over to the Taipings" they say, they "could easily have done it; and then it would have taken time to raise another army; and during that time, the rebels might have recovered all the cities they had lost"!

Pending the appointment of a successor to Burgevine, the Chinese general, Li Aitang, was among the aspirants. A placard was posted in front of his residence, purporting to emanate from Governor Li Hung-chang, stating that the command had been conferred on him; and calling on all soldiers to acknowledge his authority. This they unanimously declined to do, and, to show that they were in earnest, they refused to fall in, or perform garrison duty, in which they had hitherto obeyed him, although they respected him as a brave and

capable officer. Palpable evidence was thus afforded to the Chinese authorities, of a fact which they must already have recognised—that the Ever Conquering Legion was anti-mandarin. The men would at all times obey an order from a European officer, to the detriment of a mandarin. In fact they often called themselves foreigners.

When the force passed from the command of non-professionals to that of professionals, it had been in more than a hundred engagements, and with such successes as to entitle it to the proud title which Imperial gratitude had bestowed. Its foreign proclivities were a source of mistrust to the Chinese officials; and it was determined to correct them by not allowing it to become such an army as Ward had proposed to make it—25,000 strong. It was now about 5000 all told; and even this they commenced to reduce.

The force hitherto had been needlessly expensive; and to effect retrenchment a commission was appointed by government to consider and report at head quarters what reforms they considered needful. They solicited and obtained from Consul Medhurst, the services of Interpreter Alabaster to assist them in their work. Mr. Medhurst, writing to Mr. Bruce, H. B. M. Envoy at Peking, says:—

"Mr. Alabaster, from his knowledge of the language, and the confidence placed in him by the Chinese authorities, appears to have slidden insensibly from the particular duties he undertook when he left this, into the position of a general mediator between the brigade and the mandarins, and to have done material good in that capacity.

From Mr. Alabaster's memorandum it appears that in the first place he had to reconcile the foreign officers to the changes which General Staveland imposed on the force; and, in the next place, the grievances of the Chinese authorities, civil and military, required attention. These were generally the assumption of civil authority by the commanders of the force; and satisfaction was afforded to the complainants. Next the muster-roll was over-hauled, which showed a much higher number of men than appeared on the parade ground. An inspection of the stores did not take long—there was so little to be seen, notwithstanding the enormous bills against the Chinese government. The jurisdiction of the military and civil authorities were next distinctly defined. General Li Aitang's claims were soon disposed of. As he had boasted of his knowledge of European drill, his ability in that qualification was tested. He failed so signally, that he was thereafter content to take a back seat.

The monthly expense of the force, up to this



time, had been 80,000 taels, which was reduced one half without impairing its efficiency ;—as may be inferred from the charge for candles, which had been 400 taels *per mensem*. But the most important result was the understanding that the force should no longer be anti-Chinese in feeling. It was arranged that it should consist of 3000 men, with 300 coolies, 100 boatmen, and a proper complement of officers ; with two steamers instead of six, thirty two boats, and a sufficient staff of linguists, writers, &c.

To prevent further mutiny an arrangement was come to by which the soldiers' pay should be regular, through a Custom House bank. The force had hitherto been a mere local militia, supported by contributions from guilds of merchants and private individuals, who at any moment might withhold payment, and cause its extinction. Now that it was to be placed under the governor of the province, it became a regular imperial force.

With regard to the condition of the officers, Mr. Alabaster's memorandum stated that they were well fitted for advance, but had not learnt to retreat ; and a check might easily lead to a total rout. Such a rout occurred when they were next led against the enemy. He praises the irregular officers, as well adapted to discharge irregular duties. Having been sailors "free from prejudice of rule, they were more ready with expedients, and have got over difficulties, quite insurmountable had they attempted to overcome them by the regular traditional course."

Early in February 1862, two expeditions were organised, one against Taitsan, the other against Fushan. Just before their departure a riot occurred at Sungkiang. The mandarins had secretly apprehended and beheaded some offenders belonging to the Legion. This led to an attack on the Prefect's yamen by the enraged soldiers. As that officer escaped they contented themselves by plundering and destroying the yamen. They were, however, quieted by their European officers.

Much has been written respecting the failure before Taitsan, but it may be briefly told. Great expectations were formed, inasmuch as the Legion was now commanded by professional soldiers. It furnished 2000 infantry, 700 artillery and 22 guns. A bombardment soon made a breach, but a slow fire which the Taipings kept up from the walls, was very effective. Nearly all the soldiers and officers at the light guns and mortars close to the walls, were killed or wounded, and the bombardment slackened considerably. The firing from the mortars could not be kept up,

the powder that had been supplied for them being useless and exhausted before a breach was well effected. When the order was given to cross the moat the bridges that had been prepared were not to be found. General (Captain) Holland had been informed by the mandarins that the ditch was nearly dry. The stormers marched up to its brink, and found it unfordable. The balance of the force followed closely, and all were exposed to a destructive fire ; so that, after ten minutes they were glad to retire having had between four and five hundred killed, while the wounded were correspondingly numerous.

The remainder of the soldiers having been rallied as near as possible to the guns, had them taken to the boats leaving behind two 32 pounders. "The general himself started with the first guns, followed by his miserable staff of regular British officers," writes a German sailor officer, who aided Major Cook in saving the entire force from slaughter. Indeed not a man would have been left to tell the tale, had the rebels been aware of the condition of the Legion. The same writer says, "as the troops were wending their way back"

"the same spirit was not in the force as there used to be. The troops moved but slowly, and the officers were each thinking or talking about the late events. Every one felt that only by the bad management of their leader had they lost so many of their old comrades ; for never had the force encountered such a loss and defeat. At sundown, instead of seeing a group here and a group there around a fire, to tell stories or to sing—which makes camp life so happy—every one retired to his bed to reflect on the late affair."

Hundreds of women and children thronged the gates of Sungkiang, to enquire for their bread-winners. Many, very many, returned wailing.

The other expedition—that for the relief of Changki, a small city on the Yangtsze, was also a failure. Eight thousand rebels had then given in their adhesion to imperial rule ; but before the imperialists could take possession and reinforce the place, it was invested by a large rebel force of 40,000 men, under the Loyal Prince, bent on punishing the traitors.

After the Taitsan failure the Loyal Prince sent one of the prisoners of the Legion to persuade the garrison to return, carrying with him the heads of three foreign officers as evidence of his conquering power. Their chief, Lo Kwo chang, had too much reason to fear that his own head would never again be safe among his former comrades, and consequently he stood firm, beheading many of his own followers who were vacillating. With the besieged were two Frenchmen, who had come



OUR TAP EAST







THE FAR EAST.



H. I. H. HIGASHI FUSHIMI NO MIYA.





into the city to aid the rebels, but had followed their example by changing their long haired, for shaving, masters. Although the besieged were well provided with rice, they were in want of all other edible articles. These however, such is Chinese warfare, they were enabled to purchase from the besiegers; but they had to pay enormous prices for them, beef particularly. Still, a line had to be drawn somewhere, and they were not allowed to purchase ammunition, of which the besieged were wholly destitute. It would not have been difficult, under these circumstances, for the Taipings to carry the place by assault; but they seemed to prefer to try starvation, while at the same time they sold them provisions.

While the force was yet smarting under their unmerited defeat, a riot occurred, which showed how little regard the foreign disciplined troops had for the mandarins, and how obedient they were to their foreign officers.

One night the garrison and the whole city were aroused by terrible yelling in the streets. The noises proceeded from soldiers, three of whose companions had been decapitated by General Li Aitang; who had flogged several others besides. The corpses of the beheaded were left lying on the parade ground, to be devoured by dogs that were ever prowling about for such dainty food. The foreign commandant of the city had already punished the offenders, and had delivered them over to the prefect to be disposed of as he saw fit. During the whole of the following day, the corpses were left exposed, as a warning to the troops who were seething with rage at the sight; and mutinous, on the ground that their comrades were punished twice for the same offence. At afternoon parade, ordered to "lodge arms" they did so, but they would not break off; and soon after they repaired to the yamen, destroying everything that was destructible. They dragged the mandarins whom they found there to the execution ground with the obvious intention of beheading them by the side of the mutilated bodies of their unfortunate comrades. Some of their officers looked passively on the proceedings; but the provost-marshal, appearing on the spot, easily quieted them.

Meanwhile, another body had found the prefect and were dragging him also to execution. Happily the Fort-Adjutant arrived in time to rescue him. His mere command sufficed for the release. Rioters had entered the yamen for plunder, but they retired as soon as they saw a foreign officer approach.

A similar occurrence had taken place at Ningpo just before the Ever Conquering Legion quitted it for Shanghai, when the lives of the

civil Mandarins were, for a time, in extreme jeopardy.

A knowledge of the superficiality of the dubious loyalty of the force, rendered the imperial authorities watchful for opportunities to reduce its numbers. At the same time the allies, who had charged themselves with the duty of defending the 30 miles radius, were solicitous that the Legion should relieve them of unnecessary fighting. As the French were suddenly summoned to protect their newly acquired possessions in Annam, and the care of Shanghai devolved upon the British, their military and civil authorities remonstrated against all attempts that the Chinese made to reduce the Legion.

Another event had occurred the same day which naturally served to exasperate the soldiers. During the night, a boat had been seized containing sixteen stand of arms, which were being carried out of the city to be sold to the rebels. As, from time to time, arms had been stolen from the soldiers, for which they were obliged to pay, having now discovered that their military mandarins were the thieves, they became more than ever what they had been called—anti-Chinese soldiers.

Holland's appointment having been temporary, Major Gordon, of the Royal Engineers, who had elsewhere displayed high military qualities, assumed command according to a previous understanding,—March 26th, 1863.

His first duty was the relief of Changki, near which, at Fushan, a detachment of the Legion, under Major Tapp, encouraged the reconstructed rebels at both places to expect succour. Major Gordon's force consisted of 700 men, with one 12-pounder raket-tube, two 12-pounder howitzers, and a 32-pounder, with all needful appliances, including bridges. On landing at Fushan, where Tapp was found well posted, with a somewhat larger force and artillery, the artillery soon effected breaches in the rebel stockades, which were carried by storm. The way was then made clear for an advance on Changki, which took place next day. On their march, outside of a large village, they saw the bodies of twenty four imperialists, who, the day before, had been crucified and branded with hot irons. The unfortunate men had belonged to a fleet of war junks which had been driven on shore. So great was the rebel dread of foreign artillery practice, that everywhere they quitted their strong stockades, and retired beyond the reach of "rotten shot"—the term they applied to shells. Major Gordon was received in great state at Changki by the ex-rebel chiefs whom he had liberated. He garrisoned the place



with 300 men and returned to Sungkiang. Shortly after, a detachment from the imperial army relieved these legionaries, in accordance with the rule that the disciplined force should capture the cities, and hand them over to the semi-disciplined regulars to garrison.

Gordon's services were acknowledged by the Emperor, who conferred upon him higher rank than Ward had enjoyed.

"We ordain that he at once receive rank and office as a Chinese Brigadier General, and We at the same time command Li Hung-chang to communicate to him the expression of Our approval. Let Gordon be enjoined to use stringent efforts for maintaining discipline in the Ever Conquering Legion, which has fallen into a state of disorganisation, and thus guard against the occurrence of future evils. Respect this."

We left Burgevine under the protection of British gun-boats. As soon as the danger he was in of being captured, through the reward of 50,000 taels offered for his head, was over, he took up his residence ashore, where he remained several weeks, expecting to be righted at Peking. At length he went to the capital in person, and was well received by the American and British ambassadors. Mr. Burlingame, a generous, warm-hearted man, who, while Burgevine was confined by wounds, often beguiled his weary hours by reading to him, now warmly espoused his cause. Sir Frederick Bruce, a man of the same character as the American Minister, cordially cooperated—partly out of regard for Mr. Burlingame, and partly also because of the gentlemanly address and winning manners which characterised the ex-General.

Before his arrival Prince Kung addressed a despatch to Mr. Burlingame, covering complaints of Li Hung-chang and explaining the cause of the dismissal. The charges against Burlingame were:—Disobedience of orders in not proceeding against Nanking; that he aimed to pillage Sungkiang; that he struck Taki on the forehead, nose and chest, causing him to expectorate blood without ceasing; and that he had seized public money. As for the pay of the troops it had been partly paid, and the balance was to have been given immediately on the departure for Nanking. The Governor closed by saying that Burgevine "being in the Chinese service, and having obtained an official rank from the Chinese government, and hence become a Chinese subject, having now offended against law, he ought, of course, to be dealt with according to the law of China."

On which Prince Kung, recapitulating the history of Ward, Burgevine and the Legion, respecting the above charges writes, that Burgevine being now a Chinese subject, and having

offended against the law of the empire, ought to be arrested and punished according to the law of China. He added that he had given order for his arrest and trial; and asked the assistance of the American Consul at Shanghai in making the arrest.

Mr. Burlingame, in reply, disclaimed any right to interfere in the affairs of China, or to have Burgevine detained. But he urged an examination of the facts. Having received Burgevine's statements, with evidence to sustain it, a document of forty or fifty pages, he sent a translation of it to the Prince. The minister expressed the hope that one who had so long and honestly served the Chinese Government would be sustained. He pointed out also the discrepancies between the Governor's statements and those of the ex-General; and as the English had Osborne at sea, he thought it but fair that an American should command the Ever Conquering Legion—not to antagonise the English, for the English and Americans were friends, and had a common interest in the prosperity of China. There was no national feeling in the matter; for Sir James Hope was the first to recommend Burgevine, who also had the support of Sir Frederick Bruce. Burgevine had a short time before seized 12,000 taels worth of contraband arms, the property of an American, which, on appeal, Mr. Burlingame sustained. With regard to the assault on Taki, that was Burgevine's only fault, for which apology had been made. In conclusion, the Minister denied the right of the Chinese to punish him. He could be tried only by his own Consul and according to American law.

Prince Kung had addressed a similar communication to the British minister. Sir Frederick Bruce replied that he had enquired minutely into the facts. The charges against General Burgevine were two—his failure to undertake the Nanking expedition, and the seizure of money from and assault on, Taki. On the first head, Captain Holland's evidence proved that the Chinese were in error in supposing that Burgevine was hanging back. English naval and military officers concurred in objecting to the expedition, on the ground that the force was inadequate. Burgevine's opinion was different; and they yielded to his representations, and were furnishing him with the necessary military stores, when the unfortunate misunderstanding took place. Unfortunately the Chinese authorities are not acquainted with the wants of troops that have to move with artillery and stores, and no doubt they thought there was waste of time, when in fact there was only unavoidable delay.

On the other point, Sir Frederick had evid-



ence that the pay of the troops was in arrears: that they were mutinous: and that the money taken was with Taki's consent. Taki subsequently applied terms of abuse so great and foul, that Burgevine lost his temper, and, to his regret, struck the banker, whose conduct in the whole transaction, was disgraceful. Sir Frederick added that he had a high opinion of the general's qualifications for the positions he held. "He is brave, honest, conciliatory in his manner, and sincerely desirous of serving the Chinese government, as he looks upon China as his home;" concluding with other commendatory remarks.

Addressing General Staveley, Sir Frederick Bruce, besides expressing a high opinion of Burgevine, gave some general reasons for the support to the American, whom, he correctly styled, a nominal one, Burgevine's secession feelings being well known. Sir Frederick wrote, that he was sacrificed to an intrigue of subordinate Chinese officers, and to the jealousy of the Governor with regard to the drilled force.

None of the foreign officers are to have any security in the Chinese service, and, if honourable men are to be induced to enter, it is absolutely necessary that they should be sustained against the intrigues and injustice of the local authorities. I have therefore cordially joined in recommending the Chinese government to replace General Burgevine in the command of Ward's force. You will explain to Major Gordon that this is not a step taken on any comparison of his merit and that of General Burgevine for the command, but in pursuance of the general policy due to foreigners in the Chinese service, to whatever nationality they may belong.

Mr. Burlingame discovered that the "sum to be done was to restore Burgevine without offending the local authorities." It was at length understood that what had been said on both sides should go for nothing, and that Mr. Burlingame, on his part, should write a request that Burgevine should be restored; and, if restored, he would try to make things go smoothly; and on the part of the Prince, that he would reply in a letter, which would preserve the *amour propre* of Li Hung-chang, and that they would send an officer with General Burgevine, to explain privately to the governor why the general should be restored. Accordingly Mr. Burlingame, recapitulating what he had already written, adds:—

General Burgevine has been nearly three years in the Chinese service; he has been wounded seven times; he has never been charged with any fault, and though he has fought in nearly a hundred battles he has never been beaten. Ward's force was largely organised by him. He has grown up with

it, and he knows how to get on with the men. Without him there is danger that it will be lost to the imperial government; indeed it has already suffered disasters when not led by him. I know General Burgevine to be a friend of the Chinese and their government, and that he intends to remain in their service as long as he is permitted to do so with honour. Now, in view of these things, and as a sincere friend of the imperial government, desirous of seeing the rebels put down and order restored, and knowing the friendship of your Imperial Highness for my country, I have to request that General Burgevine shall be restored to the command of the Ever Conquering Legion. I fully recognise that the force General Burgevine is to command is a Chinese force, and subject in its general direction to the authorities of Imperial Highness shall indicate. I can inform your Highness that the English and Russian ministers are equally desirous with myself that General Burgevine shall be restored to his old command, and that they will cooperate with me in lending him and his force such countenance as will not be inconsistent with treaty obligations. I pledge myself he will do all he can to make things go smoothly, and to aid the government in suppressing the rebellion.

Prince Kung wrote a reply as he had agreed, though not without ambiguity, and Burgevine returned to Shanghai with a mandarin.

What a world of trouble would have been saved all round, had the Chinese at first declared what they had decided on—not to have Burgevine at any price; it would at least have saved the innocent reader, the infliction of a dreary narrative.

A leader in the paper of the day, felicitated Burgevine on the success of his appeal, particularly that he was not only reinstated in command of the Sungkiang force, but promoted to a higher mandarinship, sufficiently exalted to render him independent of local authorities at Shanghai.

Governor Li Hung-chang's views on the question were expressed in a dispatch addressed to Mr. Markham, the British Consul at Shanghai. He wrote that he had memorialized the Emperor on the subject of Burgevine's statement. He understood that the Tsungli yamen had referred the case to him, and while the Imperial Government expressed extraordinary regard for foreigners, he himself had no desire to show favour to one to the disadvantage of another; but wished to look merely to what is best for the armies and least dangerous to the state. He and everybody were charmed with Gordon, who could not be displaced. He blames Burgevine for surreptitiously going to the American Legation, but as he had been guaranteed by the English and American Ministers, and had already expressed contrition for his fault, he would not entirely cut off his chance of repairing his fault. Still, as the Tsungli Yamen had



not distinctly ordered the command of the Ward force to be given to him, he would make no change. The Governor then reiterates the charge previously preferred against the unfortunate general.

Burgevine again repaired to Peking, and found that new charges had been preferred against him, which, Mr. Burlingame states, were made by the government to conceal their weakness with the local authorities. It was represented that foreigners and natives alike, were alarmed, on hearing that he was to resume command; that the petition he had presented in his favour from the officers of the force, was forged; that his accounts were fraudulent; and that he was a villain of insatiable cupidity, who, deceiving and misleading Mr. Burlingame, had caused the latter to mislead Prince Kung. On hearing of his arrival at Tientsin, orders had been given for his arrest, that he might be punished according to the law of China.

Mr. Burlingame required proof of the charges; and, in private, the imperial authorities admitted that they knew Burgevine was innocent, but that they were afraid to do him justice because of the local authorities. The Minister replied:—If the local authorities were stronger than the imperial, he must see them; he only desired to know what the Government of China was. They then said that if Burgevine would go to Shanghai and relieve his character there from the charges in relation to the accounts, they would fulfil their promise. To this the Minister assented; whereupon they changed again, and said a witness had arrived who would meet Burgevine face to face. This was assented to; but before the day appointed for another interview they refused to permit Burgevine to meet the witness, who was none other than Sieh, former Taotai of Shanghai.

*To be continued.*

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#### TUNG KIOH-CHIH.

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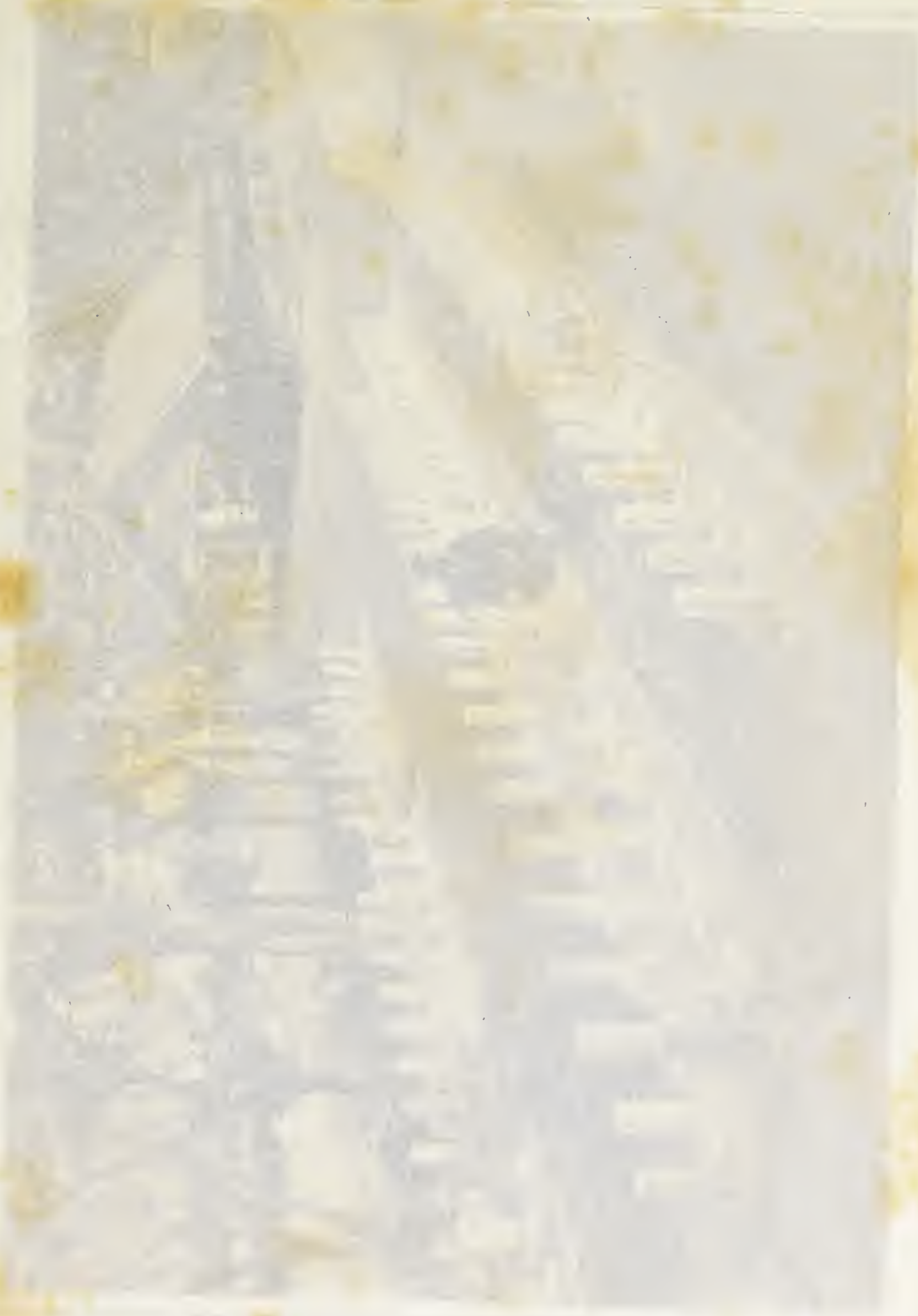
In our last number we gave a portrait of a Chinese gentleman who for many years has been engaged as a teacher of the Chinese language to foreign students. Unfortunately we had not space to give such an account of this gentleman, or of the class of which he is an honoured member, at the length we wished to do, and were consequently obliged to give the picture, with a promise that the narrative should follow.

Tung Kioh-chih was born in Nanking, in the 6th year of Tao Kuang, of a very old Mandarin

family. At eight years of age, his father commenced educating him, and for fifteen years he was a diligent student, employing the whole time in poring over the literature of his country, and storing his mind with that learning which is prized so highly in China, but which, keeping the mind in one smooth and undeviating groove, is apt, whilst giving its possessors a high appreciation of morality and virtue, to render them at the same time, vain, self-sufficient and narrow-minded. Tung Kuoh-chih may probably have imbibed both its good and bad effects; but the course of his life from the age of twenty-two onwards, saved him to a great extent from the latter. At this age he went to Peking, for the purpose of taking the degree of Chu-jen; and here he lived in the yamen of an official, a cousin of his, for five years. This cousin was afterwards Tao-tai in Hupeh, and thither he accompanied him. In the 3rd year of Hien Fêng, the rebels invaded Nanking, which induced him to return to his native city, that he might protect his mother and family with whom he fled from Nanking, leaving all he had, and losing all his property there. Taking refuge in Shanghai, although he held rank as a mandarin of the 8th degree, he determined not to prosecute an official career, but to devote himself to the support of his aged mother who was most unwilling to part from him. He therefore opened a school for Chinese children, just outside the Chinese gate of the city; but as the receipts from this source were too small to enable him to give his family the comforts they had been used to, he was glad to supplement them, by copying books for foreigners, which helped him materially. He was now 30 years old; and, being invited by some of the foreigners with whom he had become acquainted, to apply himself to their instruction in the Chinese language and literature, was sufficiently prejudiced to doubt the propriety of his doing so. He feared that his own people would object, and speak against him, should he thus engage himself. Consulting his friends on the subject, however, one remarked that there could be no shame in teaching to foreigners the doctrines of the great sage Confucius; and thus he overcame his scruples and acceded to the request that had been made to him. This was twenty years ago, and one must not judge of his hesitation at that time, as we should do of similar reluctance now. Since then he has taught more than one hundred and sixty pupils, English, American and German, but, strangely enough, not one Frenchman. Among his pupils are men who have served as ministers, consuls, interpreters, teachers, and very many of the



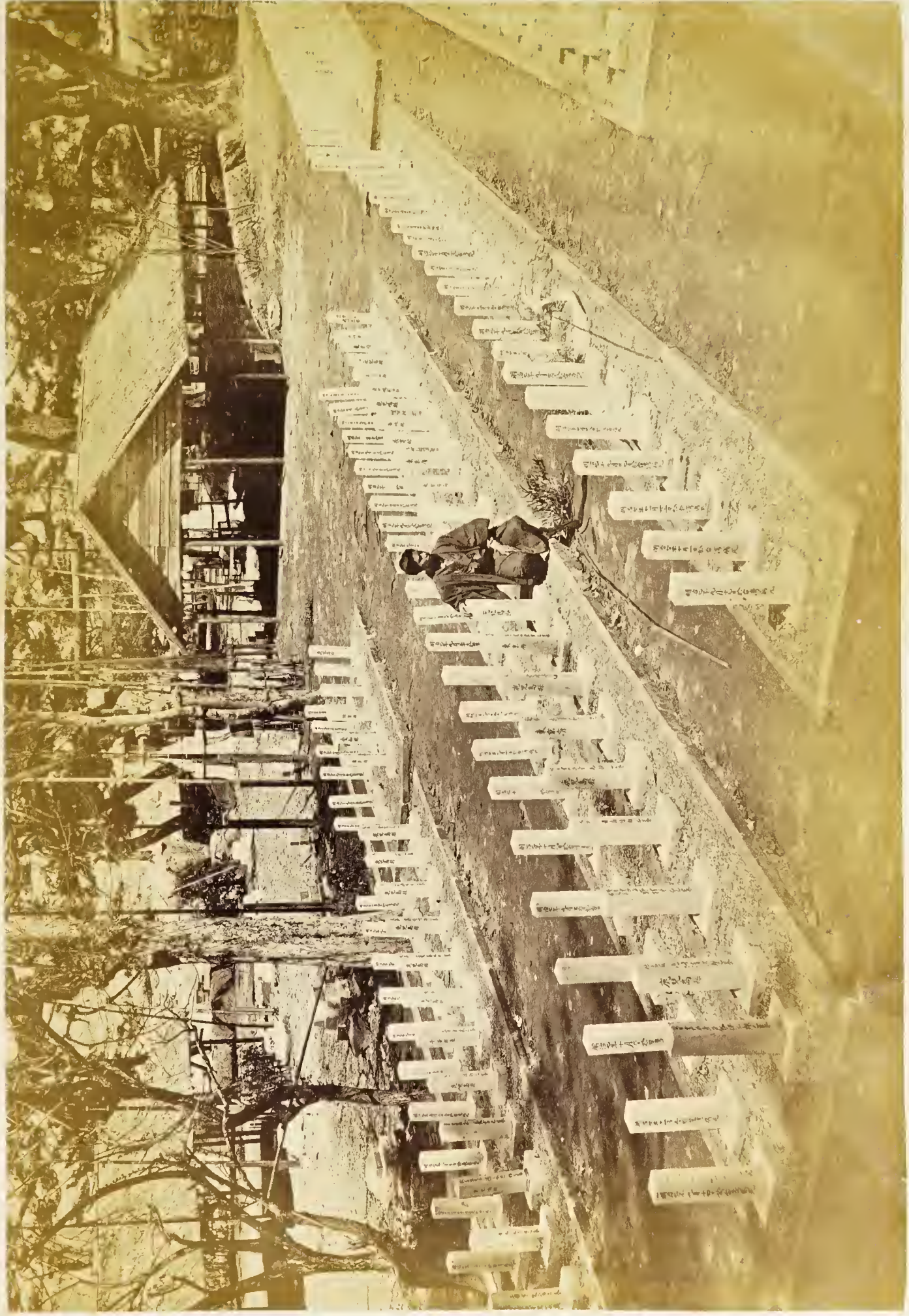
one had more







THE FAR EAST.



THE MILITARY CEMETERY, DAI TOKŪ-JI, NAGASAKI.





mercantile class. In the year 1864, he accepted an engagement for a time as compradore to an English mercantile firm; and in the year 1872, was engaged as a dispatch writer by H. E. J. H. Ferguson H. B. M. Minister. He tells us that the most distinguished of his pupils and his best friends are Messrs. H. A. Pereira, E. H. Grimani, and F. H. Balfour, but Mr. J. Bryner is the only one who writes the Chinese characters really well. His habits are methodical to a degree. He commences his visits to his pupils at 6 a.m. in summer, and 7 a.m. in winter, and when he has got through with them, he devotes himself to the education of his sons at home. One of them has already attained the degree of *Siu-tsai*, and the father has high hopes of his future success.

The facts of this narrative he kindly has himself supplied us with; and there is something very touching in the words with which he concluded:—"I am happy in my sons; and I always say to them that I am now 52 years old, and I have never earned or spent a single cash wickedly. I have always looked for prudent and good men for friends, and I have invariably enjoyed the favour of heaven. I hope to see you all follow my example."

In the *Celestial Empire* of the 28th July, there was a leading article under the heading "The old teacher," written by one of those whom he named as being his "most distinguished pupils." We are sure that the writer had his old preceptor in his mind when he was penning it, and as we have been permitted to make use of it, we do not hesitate to transfer it to our columns in its entirety, for it is a most true sketch, and well worthy of preservation.

#### THE OLD TEACHER.

It is much the fashion among writers in China to talk about the marvellously homogeneous character of the Chinese as a nation. See one Chinaman and you have seen all,—we are told; they are just as much alike as poppies. It is true that as far as *physique* goes, there is a certain superficial resemblance running throughout the entire country, which cannot fail to strike a stranger. Every Chinaman has a shaven crown, a plaited tail, an almost hairless yellow face, and high cheekbones. But, granting this, there are still diversities without end, both as regards appearance and intellectual calibre. The sharp, business-like expression of the compradore affords a striking contrast to the apathetic gaze of the fat mandarin; the bustling broker is a very different creature from the haughty, half-starved literate who looks down upon him with such undisguised contempt. We who live in what is to all intents and purposes a foreign town see but little of either literates or officials; but there is one representative of educated Chinese more or less familiar to us all. His status is above that of the sordid wretch who, for the sake of lucre, condescends to transact business with, and sometimes even on behalf of, the trader from beyond the seas; but still immeasurably inferior to the exclusive scholar, the inheritor of all the wisdom of the

sages, in that he has sullied his fair fame by imparting a knowledge of the flowery language to barbarians. This is the teacher; a man of agreeable manners and persuasive tongue, generally regarded by his foreign pupil as the receptacle of much mysterious lore, but deigning for the trifling consideration of a few foolish dollars monthly to direct his studies of the *Tzu Erh Chi*.

Now what the teacher is in China, such is the moon-shee in India: but with a difference. The moon-shee is frequently a fair English scholar, and capable of explaining at full length the difficulties which beset the tyro during the first few months of his linguistic enterprise. He has a system, too, and takes his pupil well in hand, giving him regular lessons to prepare for the next day's visit and training him much in the same way as a French or German master might at home. But his Chinese colleague proceeds on a different method altogether. Indeed we are almost tempted to say that he is only called Teacher on the principle of *lucus a non lucendo*—because he does not teach. Not a word of English is he supposed to know, to help the struggling beginner. Slowly and painfully the tyro-student toils through the first few pages of his vocabulary or dialogues, producing sounds which are as unintelligible to his preceptor as to himself. The teacher sets him right; and after much labour and shouting, an approximation to correctness is attained. But throughout the entire lesson, and for the matter of that, throughout his entire course of study, the learner has to teach himself. Calm and passive the old gentleman sits beside him, placidly sipping his tea and puffing his cigar, utterly indifferent, to all appearance, whether his pupil makes progress in his studies or not. If the latter is a man of natural industry, he will insist on re-reading a difficult exercise twenty times in succession before going on to the next; and his amiable preceptor, after an almost imperceptible raising of the eyebrows, resigns himself to his fate with a quiet 'K'o-yi.' If on the other hand the pupil is lazy or superficial, and prefers to blunder at a hand-gallop through the whole Forty Exercises in as many days, he will meet with but faint opposition from his venerable companion. 'K'o-yi,' murmurs the ancient one, with perfect equanimity; and off the learner starts again upon his mad career, while the teacher is conscientiously satisfied that he has done all that is required of him. He is rather apt, too, to give such replies to questions as will best fall in with the preconceptions of his pupil, and this is a trait in the old teacher's character which is sometimes apt to lead the aspiring translator into very vexatious errors. Sometimes when the teacher comes, his pupil is still in bed; but this does not disturb him. He takes his seat by the fire, or in the verandah, as the case may be, and having waited out his hour to the very minute, gathers himself together and trots quietly out to visit his next pupil. A lazy man will never get more than this out of his teacher; he will never be taken in hand, and put through a systematic course of study and *made* to learn Chinese. The teacher is only energetic as he sees he must be. If a man *insists* on being bullied when he is wrong, on having the rudiments and the radicals ground into him, and on being instructed thoroughly in the language, he will be able to get a vast amount of instruction and real good; but it all depends upon himself. It is he who must take the lead; he must *pump* the teacher if he wants to get anything out of him, and let his amiable old friend see that he does not pay him ten dollars a month for the mere sake of his society.

Still, there are few men, we are sure, who do not entertain some amount of real affection for their old *Seën*—



sang. His imperturbable good-humour, his pleasant garrulousness, the calm philosophy on his *Puh fan! puh fan!* if anything goes wrong, his innocent impostures, and his inexhaustible fund of anecdote have endeared many an old literate to modern students of Chinese, and made them feel that in losing their daily visitor they have really lost a friend. A quiet hour spent, after study is over, in unrestrained and friendly chat about the early history of China, the ethics of the Master, or whatever subject may happen to crop up, is by no means devoid of profit. The teacher finds himself on familiar ground, and, once set going, launches out in a manner which is entirely foreign to him during the progress of the lesson. He has sometimes a little pocket-book, too, in which his various pupils have inscribed their names, with some trifling motto or sentence, or perhaps only the date when they commenced their studies; but that little book, now may-be over twenty years old, is one of the old teacher's most treasured possessions. Sometimes he will crave a day's holiday; a family celebration is on foot. Either his daughter is to be married, or it is his own birthday, or what sounds curious to our English ears, he having been blessed with three sons while his brother has none at all, is going to make over one of his own boys to the childless uncle. Henceforth the lad will call his father uncle, and his uncle father; the event is of course an important one in the domestic history, and must be honoured with a special feast. But generally speaking, his life is a simple and a hard one; he gets up with the lark, lives on the plainest food, attends his pupils in all weathers, and is perfectly contented with his lot. If he has saved a little money, he will, when too feeble to begin the *Tzu Erh Chi* again with a new pupil, retire to a quiet cottage in the country, and spend his few remaining years in peace and happiness, living on a dozen dollars or so a month, conning over the much-loved pages of his sacred books, and quietly awaiting the decree of Heaven which shall lay him, when his time arrives, under one of the grass-grown hillocks that protect the bones of those who have gone before. There, in the midst of harmonious scenery and propitious curves, beneath the dark-leaved cypress on the slope of some woody hill, his sons and grandsons will come and sacrifice to his departed spirit; while even in far distant lands there may be those who, among other scenes and widely-different associations, will cherish pleasant memories of the Old Teacher.

The following verse was written by Tung Kioh-chih to Mr. Balfour, on the eve of his departure on a visit to Europe.

成 醒 爾 我 爾 我 爾 我  
爾 我 歸 知 却 自 即 即  
因 浮 何 是 安 勤 是 是  
果 生 所 空 妥 勞 我 爾

You are myself, and I am you;

But I am full of care and work, while you repose all peacefully.

Everything, I know, is illusion. Whither are you bound?

Still, floating thro' life I am awake, and I have succeeded in producing you, the reflection of myself.

In the picture in our last number, opposite page 32, there will be seen hanging on the wall at the back, a Chinese scroll, on which large

characters are inscribed. This is a charm, which was presented to Mr. Balfour by Chang Tien-sze, or the Heavenly Teacher Chang—the Taoist Pope.

## Japanese Legends.

No. 6.

### THE DARK LAKE.

MIAKURA no Iki, or the Dark Lake, is at no very great distance from Yokohama; but so situated among the hills that it is very difficult to find. Few even of the villagers residing near it have ever seen it. It is about two miles or two miles and a half in circumference, and is encircled by densely wooded hills, without a single path leading to it. Its banks are very steep and high, and about three hundred yards from the east bank, are just visible above the dark green water two old moss-covered posts with a cross piece between them, from which dangles a rusty chain. By this chain two large sluice gates were originally raised and lowered, and the water of the lake was drawn off to irrigate the rice fields of the vallies below; but this is seldom done now: as about a mile off there is another smaller lake which is sufficient for the fields except on occasions of great drought.

Many years ago, there lived in the peaceful village of Kakuso-no-mura, the son of a wealthy farmer, one Kuma, who had long been betrothed to O'Komatz' San, the beautiful daughter of the chief village yakunin. Kuma had lately been preparing a new house, and in the course of the following month was to take his wife home. Rejoicing on his happiness, and counting the days as they slowly passed, he welcomed each day the hour that closed his labours, when, after a short meal, he would hie off to spend the evening with his lady-love. One evening when he thus arrived at the house of her father, he was received in the kindest manner, and sat chatting in a bright and happy mood until it was time for him to leave, when Komatz' suddenly exhibited much sadness, and began to shed tears. Kuma, surprised at the change, tried in every way he could think of to comfort her, and to induce her to dry her tears. It was useless; and for a long time she would give no explanation of the cause of her unhappiness. At length, she said, "I am sad because I want you to promise me something, and I am afraid you will not."

"You silly little creature," rejoined Kuma; "you know I will promise you anything you



like to ask. What is it? Do you want me to give you a new hair pin? or do you wish for a new dress? Come now, tell me what it is, and don't cry any more. I promise to grant you whatever you like to ask. There! will that do?"

"Will you?" asked Komatsz'. "Oh! how good of you! But look: here are our household gods. Swear to me by them, that you really will do what I ask of you."

"Very well, I swear!"

"Dearest Kuma," then solemnly commenced the young girl, "just now as we were talking, I felt a strange sensation come over me, which I at once knew to be 'the clutch of death'; and I am sure that I must die very soon. My heart cannot endure the idea of dying alone; and I wish you to die with me. So that although we can never be married here, we shall be together after death."

At these words Kuma became very sorrowful; but as he had promised to comply with her wish he would not break his oath. He tried long and earnestly to persuade her not to be so silly, but without success; and all he could do was to induce her to wait until the next evening, when, if she were still of the same opinion, they would tie themselves together, seek the waters of the Dark Lake, and sink beneath them locked in each other's embrace.

Next morning, very early, a messenger came to the house of Kuma, excited and breathless, with the tidings that Komatsz' had disappeared during the night, and was nowhere to be found. As the day wore on, too, it began to be noised among the villagers that one of the young men of the village was not to be found.

Time sped, and many were the conjectures formed about the missing ones, but nothing was heard of them. They had never been seen since the night of their departure. It was now four months since that unhappy occurrence, when the season being exceedingly dry, the smaller lake was unable to supply sufficient water for the rice fields, and it was resolved to open the sluices of the big one, which had not been requisite for several years.

On the day appointed, a little boat was constructed on which one man was to go to loosen the chain. This being done, the gates fell with a heavy crash, and instantly the water began to rush through the opening, drawing the boat and its unhappy occupant down the vortex, and neither the one or the other was ever seen again.

For several days the water of the lake poured out leaving much of the bottom dry; and then were discovered the bodies of Komatz and the missing swain tied together.

Since then, the lake is said always to have been haunted by "the clutch of death." People passing it feel inclined to throw themselves in, and every time the water is let out, a life is forfeited.

Such is the legend of the Dark Lake, which is believed to be true by all the inhabitants round about, causing it to be always shunned. In the event of a drought, when the gates have to be opened, the person who loosens the chain is drawn by lot from all the villages round; the other farmers pledge themselves to provide for his family, if he have one, and he is canonised as a saint.

H. J. B.

### The Illustrations.

AFTER waiting seven months, we have at last received some negatives from the artist we sent up to obtain views of the upper Yangtsze; and we must admit that we are disappointed with the number and the nature of the views we have to hand. All we can say is that they shew us that there is plenty of fine scenery to be taken, fully justifying our expectations, but that Chinese artists have not the slightest idea of selection. This is universally recognised; for it is a rare thing to see any views taken by them; their whole efforts being confined to the studio.

However, there are a few pictures of some interest, and these we will present in our present and succeeding numbers.

### Chungking, Szechuen.

CHUNGKING is the Yangtsze port selected in terms of the Chefoo Convention, as the residence of an English official, whose duty is "to keep an eye upon commercial matters; with a view that when regulations for trade are once settled, there may be some basis for drawing them up finally."—"At Ching-king Fu, in the province of Szechuen, England shall be entitled to depute an official, in order to watch and investigate questions relating to British trade. Before steamers can proceed to Chungking. British merchants and people shall not become resident of the place or open and establish hong and godowns; but when steamers are able to perform the journey, deliberations shall be held upon future action."\*

\* Chefoo Convention. October 1876.



In accordance with this, Mr. E. Colborne Baber of H. B. M. Consular service, has gone to Chungking, and taken up residence there; having with him as a companion Lieut. Gill R. E.

Captain Blakiston, late of the Royal Artillery, in his book "Five months on the Yangtsze," published in 1862, thus describes the place:—

Chung-king is the most important place in the province of Sz'chuan, while as a trading mart it stands on an equality with the largest cities of the empire; and situated as it is in the centre of the most populous and thriving part of that fertile province, and at a point on the greatest highway of China whence radiate rivers and other means of communication towards all parts of the country, it enjoys an enormous amount of mercantile business. Hence converge all the products of Sz'chuan, to be distributed in various directions; and through it must pass all the imports to supply the demands of this populous province. It is in the west of China what Hankow is of the centre, Shanghai of the coast, and Canton of the south; within its walls northern and southern productions, as well as eastern and western, interchange.

Chung-king is composed of two walled cities, each of the first order, Chungking (foo) and Li-min (foo); the former on the left, and the latter on the right, bank of the river Ho-tow, at its junction with the Yang-tsze. The present population, from reports of the Roman Catholic missionaries, is about 200,000, of whom between two and three thousand are Christians, besides 500 Mussulman families; but I find it stated in a French translation of a Chinese geographical account of Sz'chuan, that the number of inhabitants at the commencement of the present dynasty was not quite thirty-six thousand. Within the limits of the jurisdiction of the two *foos* are eleven prefectures of the second order, *hiens*.

Both Chung-king proper, and Li-min, are situated on high ground, which still rises as it recedes from the banks of the Yang-tsze; and their walls enclose large areas, which, as is the case with so many other cities, are not entirely occupied by houses. In Li-min there is a large pagoda, and an "outlook" is built on the highest point within its walls, while others are perched on commanding situations outside, for use during the disturbed state of the country.

The Yang-tsze at this place is about 800 yards wide, which is the width of the Thames at London Bridge, and very deep; above, it is narrowed to 300 yards by the existence of large shingle flats and beds of rock near the south wall of Chung-king (foo), but during high water these are covered, and a width of two-thirds of a mile of water must exist, and will in part account for Abbe Hue's exaggerated description of the river at this point. The Ho-tow is at its mouth about 130 yards wide, and enters the main stream with a strong current, which, when we were first there at the end of May, was clear water, contrasting greatly with the chocolate-coloured Yangtsze; and could be traced for a considerable distance down, before it became altogether lost in the latter. This river receives two tributaries not

far above, and thereby drains a very large extent of country, bringing some of its waters even from the province of Kan-su, and the mountain region of Tibet. It is one way by which you may approach within an easy distance of Ching-tu, and is much used for commercial purposes, being said to be navigable for the large-sized inland junks up to Shun-king, even when the water is low.

The view is taken from the walls of one city, and shews the walls of that on the opposite side of the river Ho-tow, just where it falls into the Yangtsze, with the distant hills on the other side of the larger river.

### A Szechuen family.

THE people of China are in their general features alike all over the Empire. Still there are provincial differences as there are in all other countries. Apart from prejudice, which is generally exhibited by certain of the literates and by the military, there is almost everywhere a kind and gentle demeanour towards foreigners, which, if not equalling the joyous welcome accorded by the Japanese, is nevertheless very attractive and pleasant in its way. The family represented in our picture is that of a gentleman who received our countrymen with much politeness, and consists of the hosts, his three wives and daughters. Their grouping, so different to what a foreign artist would allow, is so thoroughly characteristic that for its purpose it is perfect. Of course this picture represents the members of a wealthy family, and was taken only two months ago; but Captain Blakiston, speaking of a walk he and one of his companions took to a certain pagoda, says:—

The civility which we experienced on our visit to the pagoda was nothing unusual; it was only such as we were in the habit of receiving from the country people all along the route, who always appeared only too glad to welcome us into their houses, and to invite us to partake of the best which their establishments afforded; invariably asking us if we would "eat rice," as the term is in Chinese. Often have I gone into a temple and drank tea with the priest, and then, being presented with an Indian-ink stand and a brush,—for pens are unknown in China,—I have whiled away the time in sketching European ships and steamers, churches, houses, and men and women, which always seemed to delight the bystanders exceedingly. Then I often had fans given me on which to draw and write, and some design which I made in the middle I used to surround with mottos and epigraphs, with the name of the place and date, and sometimes the names of our party; and I should not wonder if the next expedition which may penetrate into the western regions of China may find some of these records. The Chinese are very fond of mottos, every house having numbers of them inscribed in their symmetrical characters on the door-posts and other parts











COPY OF A "RUBBING" OF THE "TABLET OF YU," AT SHAUHING.







of the establishment; and rich people delight in having long pieces of board or slips of paper hung about on the columns and walls of the interior of their dwellings, on which are inscribed in letters of gold, blue, or vermilion, some of the sayings of their sages, little bits of poetry, sentences of moral advice, or precepts of "filial piety;" and thus they always have before them something to look at and reflect upon in their idle moments. The plan is not a bad one; and were our English characters as picturesque, if I may so draw the comparison, as the hieroglyphics of the Chinese, we might well adopt the fashion.

### H. I. H. Higashi Fushimi no Miya.

PROBABLY the member of the Japanese Imperial family, best known to foreigners, is he whose portrait we give to-day. He is one of the uncles of the Mikado, who having gone to England to finish his education about six years ago, and made the best use of his opportunities there, returned to his country determined to follow the example of princes in Europe. He was received with distinction by the Queen, the Royal Family, and the nobility, in England; but as he had gone for study and observation, he devoted himself mainly to those objects. He was present in St. Paul's Cathedral on the occasion of the thanksgiving for the recovery of the Prince of Wales, which fact may bring him to the memory of some of our readers.

Shortly after his return to Japan, he sent in an application to the Emperor to be allowed to serve his country in a military capacity. His letter was as follows:—

To KUNAIKIYO TOKUDAJI SANEYORI,

from NI'HON HIGASHI FUSHIMI YOSHIKIRA;

Although I, Yoshiakira, belong to the imperial family, and have so far grown up, I have learned nothing perfectly. I am really sorry to be idle; and consider it a crime to continue so.

I recently travelled in Europe, where I saw all high noblemen devote themselves to the Navy or the Army from their youth. I feel the utmost shame when I reflect upon this; but I think that if I devote myself to a military life and learn the art of war, I may yet make amends. This therefore is my desire, and I pray you to grant me permission speedily. If I become a soldier, of course I become a 'combatant,' and can never receive the treatment of a member of the Imperial family. My mind overflows with this my earnest desire.

Hitherto the Imperial princes, except one or two who became the heads of great monasteries—such for instance as the Oyéno no Miya, led useless lives which must have often been very burdensome to them.

His request was granted, however, and he speedily rose until he became a general, and

was sent to Saga to put down the rebellion there in 1873, as Commander-in-chief. Ever since, he has paid the utmost attention to his duties. He may constantly be seen riding in Tokio, on a fine foreign-bred horse, with his groom belted and booted like the groom of an English gentleman riding behind. Whenever the Mikado has any state duties to perform in public, Higashi Fushimi no Miya is generally by his side; and on some occasions, he has officiated on his Majesty's behalf. In the recent troubles in Kiusiu, he commanded some of the imperial forces—but had not the chief command, that devolving on his relative Arisugawa no Miya, assisted by Yamagata the chief of the War department, to whom, more than to any other person, is due the efficiency of the Imperial army. All the Imperial family of Japan are popular with foreigners, from the Emperor and the charming little Empress, downwards; but the prince Higashi is better known and more frequently seen than the rest. He is most affable without sacrificing an atom of his dignity; and most engaging in manner as becomes one who is every inch a prince.

### Cemetery at Dai Toku Ji, Nagasaki.

THE Photograph of the Japanese cemetery, adjoining the temple of Dai Toku Ji, was sent to us by a friend, under the impression that the graves were those of soldiers killed in the late, or, we may even yet say, the present, rebellion in Kiusiu. The inscriptions on the stones, however, shew them to belong to men who died of wounds received in Formosa in 1874, or of illness which carried off even more than the sword. The cemetery is beautifully situate on the slope of the hills, and is now principally dedicated to the military.

### The Tablet of Yu.

ON Page 46 of the present volume, is promised a "copy of a rubbing" of this celebrated Tablet, reduced by Photography. In the *China Review* (p.p. 293 to 306, Vol II, July 1873-June 1874) is an account of it from the pen of Mr. Christopher T. Gardner, from which we make the following extracts; but the article itself is well worth reading by all who are interested in such subjects. The rubbing from which the photograph is taken was made by Dr. D. J. Macgowan. Mr. Gardner writes:—

Of this tablet I took a copy on the spot. I may remark that the very peculiar character in which it is written is called by the Chinese *kow tow tsze* or "tadpole" character. This monument is one of the very few remains of Chinese in which this character appears.

In China, there are numerous inscriptions un-



doubtedly *ancient*, though none so ancient as this pretends to be. On one mountain alone there are inscriptions in 37 different styles of writing, none of which styles are found elsewhere, and many of which do not seem the least connected either with an ideographic or modern character—more, the Chinese recognize 100 styles of *écriture* in the characters both for old age and for happiness, &c.

Mr. Gardner gives several Chinese transcripts of the Tablet, with translations. He then furnishes the following literal translation:—

(I have) attained (that the) King (should) say, ah!  
You have been as the wings of a bird to aid a helpful minister.

To the isles and islets you have made an ascent to the wild fowls and beasts.

door

abode.

(You) concerned yourself with the inundations flooded. And light sprouted in your mind. You put in motion a remedy.

Long wandering you forgot your home (or family).

You slept in mountain peak † hut.

Knowledge <sup>schemed</sup> wrought and the state of the land altered.

Your heart was not without <sup>minute</sup> minute by minute thinking.

Going to and fro you sought peace and <sup>settlement.</sup> security

At Hwa, Yo, Tai and Hêng.

The generations had decreased and the things to be done were many.

With the taper's end you presented a sacrifice.

(i. e. You produced great results with small means.)

Cultivation increased and confusion was taken away.

Vegetation grew for and sorrow <sup>flood</sup> was made straight

The southern Dyke's inundation <sup>was</sup> remedied

Then was an everlasting provision for <sup>fashioning</sup> obtaining

food.

The myriad peoples all rejoiced (or are at peace)

For the wild beasts have moved off and run away.

*Translation of inscription on the side of the  
Yu tablet at Yu-liu.*

His Excellency the Censor, Mr. Tui chuan, having obtained office in Che-kiang, mindful of the holy merit of the great Yu and of the beneficence of his disembodied spirit which has pervaded a myriad ages, and thinking that the various generations who have come after him should, with pure hearts, offer their oblations and give a substantial evidence of their gratitude, and remembering that at Shao-hsing existed some clothes, a cap and seal of Yu, and that his temple was not in good state of repair, thought the matter one which immediately concerned those entrusted with the government and interests of the country: he therefore ordered a conscription of workmen in order to renew the temple. The labour was accordingly commenced in the year Kêng-tszu of the cycle (1540) and was completed in the end of the autumn of the cyclical year Hsin chow (1541) when a purple temple with red walls was built, with the right and left wings facing the highest peak of a lofty hill; the outer wood-work was of old well seasoned cedar superb and splendid to the sight, in order to show gratitude to the Deity of Yü which is in heaven (hiatus), and to the author of the unimaginable chart of the milky way.

When An Jou-shan of Wu-hsieh, who was Chancellor of the Exchequer, was appointed as a mandarin in Che-kiang, and when Chow-fung of Puching was selected for his intelligence as overseer of the work of repairing the temple, I, Mingtao, being Prefect of Shao-hsing, diligently studied every record for information regarding Yü, when he first received orders to remedy the inundation. I find that he sacrificed a white horse to the Hêng mountain, and that his pure heart was of so pervading an influence that the spirit answered his prayer, and he dreamt that the spirit of the azure waters (hiatus) presented him with a jade tablet on which were golden letters; then understood he how to divide and let flow the waters in various streams, and at the end of nine years all had flowed off and the soil was made firm. So the Emperor bestowed on him his seal, and thence arose the Hia dynasty, and he set up a stone to record the services of the spirit on the Keu-leu peak of the Hêng mountain as a mark of gratitude for the kindness of the spirit. In the *Han-tzu* of the Tang dynasty (A.D. 618) is an account of a red tablet with green letters, and it is therein stated that the above account is probably true, and Chu and Chang, distinguished scholars of the Sung dynasty, each carefully searched in the *Lio yi chih* (name of book) and in the (hiatus) record of metal and stone inscriptions written by Chên yü chung, and, not finding the tablet of Yü doubted the story. But now the Hêng mount has opened and the ancient tablet has come to light, and on examination of the characters, it was found they were written in a wonderful manner with curves and a myriad different fashions to them. Neither the ancient characters handed down from the time of Shêng nung nor the tadpole character of the Lu country, nor the Yu-chieh character in the Yao-han are comparable. I believe it to be perfectly impossible that they should not be of most ancient date. A former member of the Board of Works, a Sze-chuen man named Yang shên carefully translated the meaning of the characters on the tablet (hiatus). Mr. Chan Jo-suy of Hai-nan, having added some explanation to his text, had it engraved on the tablet which he placed in the Hsin-chuan-shu-wu. Mr. Ju shan in conjunction with the sub-prefect Chir shun, the deputy sub-prefect Yeh chin and the magistrate Hsu Tung-wang agreed that the traces of the great Yü were nowhere so evident as in Che-kiang, and that Lung-mên came next in this. To record this, Tai chuan, who had received merit as a military officer when he came to Shao-hsing, took the tablet and set it up in an advantageous position of the temple as an example eternal without end; and having studied all that was contained in works on the subject, found that in the reign of Hsiao tsung of the Tsung dynasty, in the cyclical year Kang tsu (A.D. 1160), the temple having fallen from the effects of flood, had then been begun to be repaired; that it was finished in the year Hsin chow (A.D. 1161). And now that it is again in disrepair and has again been rebuilt in the same cyclical years; therefore has fate ordained that we should do the work and present an offering to the Deity of Yü who is in heaven and who expects such to be done at such period (cyclical year Kang tzu, &c.) As this affair is an important one, we deemed it our duty to engrave it on the tablet. The Ho-nan man Chang Ming-tao respectfully writes this.

This stone was put up in the 12th moon of the 20th year of Chia ching (A.D. 1541) name of cyclical year Hsin chow.

Tny chuan surnamed Wang named Shên other name (hiatus), Hsieh in the cyclical year Chi chow (A.D. 1489;) he passed the examination as Chin shih and is a native of Chang-chow.





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VIEWS IN "WAN SHOU SHAN" (part of the Summer Palace).

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- 2—View from Lake "
- 3—Temple of Universal fragrance.
- 4— do do do End view.
- 5—Six-sided pagoda.
- 6—Small bridge.
- 7—Dell and Temple.
- 8—N. W. View.
- 9—N. E. "
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OCTOBER, 1877.

# The Far East.

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# THE FAR EAST.

A Monthly Journal,

Illustrated with Photographs.

CHINA AND JAPAN, OCTOBER, 1877.

## Description

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*Containing an account of its topography, natural history, manners and customs, legislature, industry, language, literature, religion, the annals of Thai, and a historical resumé of the Roman Catholic Mission.*

BY

MONSEIGNEUR PALLEGOIX,

Bishop of Mallos and Vicar Apostolic  
in Siam.

Translated freely from the French by Mr. J. J. da Silva e Souza; and retranslated from the Portuguese by Mr. R. F. Martins.

## CHAPTER VII.

Géological and Mineralogical Observations.

(Concluded from page 55, Vol. 5.)

WHEN in Juthia I had occasion to make some excavations in order to find the sacred vases which were buried there when the invasion of the Burmese, in the year 1766, took place. I observed in all directions where I made the excavations, at the depth of about three mètres, the existence of a layer of black turf a foot thick, in which a quantity of pretty transparent crystals of sulphate of lime were formed. I may mention here that the Siamese take these crystals and calcine them, whereby an extremely fine and white powder is obtained, which the actors rub on their arms and faces. Besides these in this layer of black turf, were stumps and branches of a kind of tree, whose wood is red, but so fragile that it breaks without any effort. It is men-

tioned in the annals of Siam that during the reign of Phra-Ruang, in the year 650 of our era, the Chinese junks could ascend the Menam to Sangkholok, which is now more than one hundred leagues distant from the sea. This makes one believe that the plain of Siam has experienced a considerable change in the course of the last twelve centuries; for at present the junks do not go beyond Juthia, distant only thirty leagues from the sea.

On excavating the canals, there are found in many places junks buried in the earth four or five mètres deep. Many persons told me that when the king ordered the building of wells for the pilgrims on the road to Phra-Bat, a thick rattan cable was discovered buried eight mètres underground. At the northern extremity of Bangkok, eleven leagues from the sea, I saw a Chinaman digging a pond from which were obtained broken shells, confirming me in the opinion that this site was covered by the sea sometime ago. Anxious to settle the question, in order to solve these doubts, I had a well twenty-four feet deep dug on the site of our church at Bangkok, and noticed that the water which was taken from it was more salt than water from the sea; with the mud taken from the bottom was a mixture of many kinds of marine shells, of which a good quantity were well preserved, but all my doubts were removed, for a thick leg of a crayfish and some stone concretions were found with pretty shells adhering to them.

The sea has retired from this site, and still continues to do so day by day. While on a voyage which I have made on the sea coast, my old pilot pointed out to me a big tree, distant one kilomètre from the sea. He said "Just see that tree below; when I was young, I have many times tied my boat to it, and now you see the distance between it and the sea." The following is the cause which led to the extension of so much ground to the border of the sea:—During three months of the year, four great rivers carry down to the sea an incalculable quantity of mud; now this mud does not mix with the salt water—of

which fact I have convinced myself by my own observation—but is repelled and thrown upon the shore by the flux and reflux of the tide, and there deposited by degrees, and on reaching the level of the water, plants and hardy trees bud in it, and consolidate it with their numerous roots. I have every reason to believe that the soil of Siam has thus had an addition of twenty-five leagues long and over sixty wide, which gives an extension of 1,500 square leagues, to its territory.

I have read in a geological work, that in America imprints of the feet of birds and animals have been met with deeply impressed in rocks; now I have discovered precisely the same thing during my voyage to the mountains of Phra-Bat. While I was taking a walk around a fountain which wells up at the foot of the said mountain, I came across one of these impressions, which seemed to me to be that of the foot of a tiger. I called out my people and showed it to them; and they all corroborated the statement that such was the case. We shortly after discovered others of many species of animals; we saw spots of elephants', deer', and big birds' feet. All these marks were deep, well modelled and distinct, as if they were made on soft clay. To explain this it is necessary to suppose that there was a time when these rocks were so soft as to receive such impressions. I am therefore inclined to believe, from what I have seen, that the spot of the foot of Buddha which I have already mentioned must be truly the imprint of the foot of a man, or perhaps of an ante-diluvian animal.

#### *Minerals.*

I will pass under review the principal mineral substances which are found in Siam. I have already said that there are immense salt pits where the sea water is evaporated by the heat of the sun. When the crust is very thick, the people break it and make it into heaps, which they carry afterwards on board of boats. In the centre of the salt pit there forms, in parts, sulphate of magnesia, which is used as an emetic.

A large quantity of saltpetre is consumed in Siam for the purpose of manufacturing gunpowder for fire-works. This is the way they prepare it: the people go to the caves where night bats live; they collect the ammoniacal excrements of these and keep it for many days in a lye made with ashes; then they filter it and evaporate it in a big kettle, and as soon as it is cold, a large quantity of crystals of saltpetre is obtained.

Gold is found in many places, but the most

celebrated gold mine is that of Bang-Taphan, in the province of Humphon, at the foot of the high mountains which are denominated "The Three Hundred Piculs." Gold in grain and even in small pieces of the size of a grain of pepper, is encountered there. The diggers excavate the earth and wash it afterwards in a wooden porringer, which they turn round in the water; the earth disappears and the gold remains at the bottom. The king has placed guards around this precious mine, which he orders them to explore according to the measure of their wants: though outsiders could also take part in the operation, but they are obliged to pay a certain quantity of gold per day. Besides this, nearly all who go there are attacked with yellow fever and die within fifteen days or one month, from pure debility, which deters many from frequenting the place.

Silver in its native state has not yet been encountered, but is mixed with copper, antimony, lead and arsenic. The copper mines are very abundant; there are mountains nearly all containing carbonate of copper, which gives thirty per cent of metal; nearly all the copper which is extracted from these mountains, having been up to the present time employed in the construction of colossal idols.

Tin is the metal in which consists the great mineral richness of Siam, because it is obtained in abundance in many provinces; above all in the provinces of Halang, Haija, Humphon, Rapoi and Pak-Phrek. Chinese companies which explore with activity have been established in many localities. There are also in the mountains of Pak-Phrek and Suphan abundant lead mines, which, no doubt, contain silver, for from a piece of sulphate of lead weighing fifty grains, I have obtained a grain of silver. Antimony and zinc are found in the mountains of Rapri, but the Siamese, ignoring the use of these metals, believe they are simply wasting their time if occupied in exploring them.

I have seen the iron mine of Tha-Sung, of which the Chinese know how to make so advantageous a use; there are some large stones of carbonate of iron which cover a plain of a considerable extent. There is a canal which leads to the mines. The Siamese load their boats with the carbonate of iron, and sell it at a low price to the Chinese foundry, where 500 to 600 workmen are employed day and night; the iron, melted and converted into thick plates, is despatched every day to Bangkok.

It is a fact that there are precious stones in different parts of Siam, for in my voyages I have frequently found them in the bed of the currents and among the flint stone of the rivers; but in some parts, such as in the province of









THE FAR EAST.



WATER GATE AT KUENSHAN.





Chantaburi, there is a large quantity. The Chinese who plant pepper in the vicinity of the large mountain of Sabat, collect a great quantity of these. The high mountains which surround the tribe of Xongs, and the six hills which lie to the west of the city, contain such quantities that the planters of tobacco or sugar cane, established at the foot of these hills, sell these stones by the pound; the smallest at the rate of sixteen francs per pound; the middling, thirty, and the biggest sixty francs, per pound. The principal stones that the governor of Chantaburi has shown me were: large pieces of rock crystals perfectly transparent; a kind of agate of the size of a small walnut; topaz; jacinth; grenade; sapphire of a dark blue; and ruby of different gradations of colour. One day I went with my people to take a walk in the neighbouring hills of Chantaburi, and I found here and there a black or greenish stone, half transparent, among which were scattered grenade and rubies, of which we collected in an hour a sufficient quantity to fill both hands. As there are no lapidaries in the country, the inhabitants who have collected the precious stones while planting their tobacco and sugar-cane, not knowing what to do with them, sell them at a very low price to the Chinese money-changers, who send them to China. It is necessary to observe, however, that the King of Siam has preserved certain sites, where the stones are prettiest and abundant; the governor of Chantaburi is in charge of their exploration, and sends the stones to the palace, where some unskilful Malay lapidaries polish and cut them after their own fashion.

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Memoir of  
Generals Ward and Burgevine,  
and of  
The Ever-conquering Legion.

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(Continued from page 66.)

Mr. Burlingame objected to the reception of Sieh's testimony in the absence of Burgevine, threatening to quit the conference, if the proceedings continued. It then appeared that through Prince Kung's desire to please the ministers he had displeased Tseng Kwo-fan, and Li Hung-chang had placed him in an embarrassing position. In conclusion, Mr. Burlingame

said the question had been under discussion for weeks; and as the charges had been disproved, he must insist on a final interview. He had the right to require that they should employ Burgevine; but indeed, Burgevine now utterly refused to be employed by them. Still, as an American citizen's reputation was dearer to him than life, it was the minister's duty to see that the charges which had been disproved to the satisfaction of himself and all his colleagues should be withdrawn.

At a final interview it was agreed that the minister should disclaim the right to have him employed, and state the charges that had been made and should be withdrawn.

Accordingly Mr. Burlingame demanded that the charges of robbing public money, of presenting a spurious memorial, of peculation, and disobedience of orders, should be withdrawn; being unsustained by proof, and false.

To Mr. Burlingame's surprise, Prince Kung, so far from withdrawing the charges, reiterated some of them. He held him responsible for the loss of hundreds of thousands of Chinese lives and some millions of taels, in consequence of his refusing to proceed to Nanking. Burgevine, it is true served the Chinese Government, but the Chinese Government amply rewarded him. "Allow me to ask," the Prince writes,

"Suppose a military officer in the pay and service of the United States should disobey the orders of his superiors, and cause thereby some failure or disaster, what would be his punishment? Moreover Burgevine did really and voluntarily hand in a petition to become a Chinese subject. The paper, with his personal signature, can, if necessary, be produced as evidence. And since he did thus become a Chinese subject, he ought to have been dealt with according to the laws of China. However since Your Excellency did so many times intercede for him, I shall not insist on this point. I am now waiting for an Imperial Decree to have Burgevine expunged from among the number of Chinese subjects, and then I expect your excellency will order him to America, there to be dealt with according to the laws of your country.

It would seem from the silence of Mr. Burlingame, on the alleged denationalization of Burgevine, that he did not admit that natural right of all men to pertain to Americans in China. Until Americans are again found in arms against their country, it is not likely that the question of such a right will be discussed, but should such a calamity again happen, it would bear as hard on the Union, as on the recreant citizen, to restrain him from self-expatriation. Subsequently Secretary Seward, and later, Secretary Fish took the same ground.



Mr. Burlingame's next dispatch was necessarily curt—a sort of ultimatum. He did not wish to discuss the subject further; but if the charges were not withdrawn within two days, he would take it for granted that the Chinese Government refused to do justice, and would take such action as the case required.

Towards the close of the second day, Prince Kung formally withdrew all the charges, which fully satisfied the minister.

One rises from the perusal of this protracted controversy, with the conviction that the law subsequently enacted by Congress, forbidding American ministers and consuls to procure positions for their countrymen, was not uncalled for.

Burgevine returned to Shanghai to consider the situation. Had he been a sensible man, he would have, through such friends as he had at the legations, received reasonable compensation. He claimed 70,000 taels.

On Gordon's return to Sung-kiang from the relief of Changki, he began to reorganise the force for the ensuing campaign. Four other British officers were detailed to assist him. Captain Stack of H. M. 67th Regiment, an old, experienced soldier, was appointed Commandant of the garrison, Captain Croskely D. A. C. G., took the appointment of departmental staff-officer; Dr. Moffat, of the 67th, was also appointed staff-surgeon, and at once established a military hospital, which had hitherto existed only in name. He also formed a coolie corps of nurses; and Dr. Bolton R. A. was made resident physician. Twelve of Ward's commissioned, and nearly all the non-commissioned, officers were retained. The naval department was reduced to three steamers, and about thirty native gun-boats, all under a native admiral. Cargo boats were also provided for stores and artillery. Cargo-boats, so necessary in this roadless country, had hitherto been pressed according to Chinese custom, the owners seldom receiving any compensation.

Gordon's first movement was directed against Taitsan, the place where Holland was defeated. His object was chiefly to punish the rebels for an act of treachery. The Taipings at that city, had offered to surrender it to Li Hung-chang, who, according to agreement sent 2000 troops to take possession; but when 1500 had entered, the gates were closed, and they were made prisoners. Three hundred of them were beheaded, which *encouraged* the remainder to enter the rebel service. The brother of Li Hung-chang who commanded the party, was wounded and nearly captured.

War-craft in China justifies that sort of

strategy; as we shall see when we witness the conduct of Li Hung-chang towards the rebel kings after the capitulation of Suchau.

An officer of the force, Colonel Schmidt, says, "the whole force marched out with new spirit; for both officers and men felt that they again had a commander in whom they could confide. Formerly, when moving on an expedition, everything was in a bustle, but this time it went on regularly and quietly, as if a European army was marching." Occasionally the soldiers would express approval and astonishment at the improved discipline.

Thirty-six guns, some of them throwing 68lb balls, against the walls, effected several practicable breeches, the enemy meanwhile maintaining a killing fire. The steamers met with a gallant resistance from ten thousand rebels, and were again and again driven back. They would have had to retire altogether, but for a timely shell which scattered the defenders of a breach and allowed the steamers to enter. In their flight many rebels were killed; but few indeed would have escaped had not the victors devoted themselves to looting instead of killing. An English deserter, dangerously wounded, was captured. Two Americans, two Frenchmen and three Sepoys, all serving under the rebels, were killed, supplicating for mercy.

Gordon led his troops back to Sungkiang in a manner that increased their confidence. Formerly the troops were allowed to straggle home, each man taking his own road and his own time.

Unsuccessful perfidy in Chinese warfare meets with condign punishment. That which was inflicted on this occasion led to an enquiry from the British government; and to a remonstrance to Prince Kung from Sir Frederick Bruce. Eye-witnesses of cruelties that were inflicted on rebel prisoners, reported them to the English Bishop Smith, and to the American Bishop Boone, who communicated the facts to Earl Russell. It appeared, however, that the atrocities referred to were committed, not by Gordon's men, but, by imperialists over whom he had no control. It was the punishment called "death by slow and painful execution," which the Chinese penal code directs. The unhappy criminal is lashed to a post, when chunks of muscle are sliced off from time to time, the trunk and chest being spared. Half a day is usually devoted to this torture, during which the victim dies of hæmorrhage before the *coup de grâce* is given—decapitation.

Sir Frederick Bruce wrote to Prince Kung that if purposeless atrocities continued unchecked, the Chinese Government must be



content to dispense with the support, not only of England, but of every civilised state in the world.

During the fifteen years that the Taiping rebellion had lasted, which led to the destruction of probably not less than twenty million lives, scenes like those to which special attention was called, were extremely common. Those that took place in the region of country which was the seat of operations here narrated, present a record as ghastly as is to be found in annals of the human race.

The love of bloodshed is a vice which has been common in all periods of Chinese history; yet the impartial student will be slow to affirm that bloodthirstiness peculiarly characterises the Chinese as a race. The difference between them and christianised people, consists not so much in being less regardful of human life, as in being callous to human suffering. It must be confessed, however, that, what the torturing of flies is to a cruel boy, purposeless, inconsiderate torture of man is to them. An apology may be found for men, who, from a mistaken religious zeal, apply the faggot, as these believe they are averting from their fellow-men eternal perdition. They kill for a well-defined object! a Chinaman tortures in killing because that is all the suffering that he can inflict.

But regarded from another point of view, manslaying in christian lands exhibits a fiendish ferocity to which a Chinese murderer is a stranger. When a Chinese victor puts his captives to death, it is in the belief that, through metempsychosis, they will all reappear in one form or another; but the religious destroyer of his fellow-men, imagines that he sends them to sufferings worse than the Chinaman can imagine. Death, except from the pain of dissolution, has little terror for Chinese Buddhists. A rebel Triad at Canton, who was condemned to decollation, consoled himself, and defied the authorities by threatening that on his return to life again, he would repeat his exploits. We should not be in haste to stigmatise the Chinese as surpassingly cruel. But let us return to our tale.

Before entering on another expedition Gordon found it necessary to make certain changes in the force, which led to some degree of mutiny, requiring for its suppression all the firmness that he possessed.

The appointment of one of the regulars as colonel on the staff, offended the old majors; and they drew up a document, wherein they bound themselves to go together to General Gordon to seek redress, and also to resign after the return of an expedition they were on

the eve of making, should they fail to obtain it. After reading the document to their commander, the majors desired to know whether in future they should be entitled to higher rank? They were told that that was at the discretion of the commander. They then asked whether any British army officer had done anything for the force, and whether Ward's old officers were not fit to do their work in the Chinese service better than any regular officer, it not being a regular service, and therefore mixed up with all sorts of difficulties which an English officer would think out of course? Gordon here ended the conference with a motion of his hand.

The majors retired and sent in their resignations. The difficulty was partially arranged, and some resignations accepted. Next morning, when the *réveille* sounded for the troops to fall in to march to Kwenshan, the soldiers refused to obey, on the plea that their old commanding officers having resigned they did not wish to be guided by new leaders. Only one regiment could be got together. However, something was yielded, and late in the afternoon the force commenced to march.

Two days brought them before Kwenshan, which encloses a hill from whence there is a commanding view as far as the eye can reach. From the hill-top, the Taipings clearly saw that their retreat from Suchau was likely to be cut off. Dissensions became rife among them, and at last, regarding the defence of the city as hopeless, they all agreed to make their escape during the night.

General Gordon divined the situation, and took the *Hyson* steamer back to Tsingpu, and from thence across the lakes, to a point several miles above Kwenshan, at a bridge which the rebels were obliged to cross in their retreat. Many were killed in attempting to pursue their flight from the city gates; but to many more who crowded the bridge, grape and canister from the *Hyson's* 32-pounder caused fearful slaughter. On the return of the *Hyson*, Gordon found his troops in quiet possession of the city, which he decided to make his head quarters. He did not propose to himself a direct attack on Suchan until after obtaining possession of certain points, Wokiang being the chief of them. On the eve of departure he had another mutiny to suppress among his majors and captains, which he accomplished by his usual firmness and tact.

Wokiang is a small city on the Grand Canal, near the Great Lake, 30 miles south of Suchau. It was a place of great importance to Burgevine, for smuggling men, stores



and ammunition, into Suchau. He neglected to guard it properly and it was badly defended. A little resistance was displayed by the rebels in the stockades outside of the city, but on the following morning, when Gordon was about to attack it, he found that during the night it had been evacuated by the chief, a relative of the Loyal Prince, and a small number of old rebels. The remainder of the garrison shaved their heads, and were allowed to join the imperial army. Amongst the prisoners was a band of play-actors and musicians still in full costume, who had been called to perform in honour of the chief's late promotion. The little steamer *Hyson*, of which the rebels stood in great terror, under Captain Davidson, a Scotch American, defended the approach to the town from Suchau, aided by another vessel of the same class, the *Firefly*, which shall again appear on the stage.

Meanwhile Gordon occupied himself in preparing an expedition against Suchau—a three months campaign. He was reinforced by a small body of French-drilled Chinese under Captain Bonnefoi. For a time, however, he thought it best to remain on the defensive. His force was small, and at first, of doubtful loyalty. He had moreover a large park of artillery in his possession, which Burgevine would at least have placed in peril, had he been properly sustained by the Loyal Prince at Suchau. His successes had, however, rendered it safe for the imperial General Ching to advance within a mile and a half of this celebrated city. Two hundred Beloochees were sent, not to take an active part in the campaign, but to strengthen the garrison at headquarters.

A month was spent in fitting up barracks, stores and the like. Before three weeks were completed, the garrison heard with dismay that Burgevine was busy at Shanghai, organizing a force to join the rebels at Suchau; and a little later, that he had seized a government steamer, which he had taken over to the rebels—August 2nd, 1863. It was an American chartered steamer, the *Kaujiau*. She derived her name from the town for the capture of which Ward's force received from the emperor the designation of the Ever-Conquering Legion. Her owner is still a claimant on the Imperial Government for the value of the vessel. She had just arrived at Sungkiang from Shanghai having on board Dr. Macartney, commandant of Sungkiang, and there were with him several mandarins of high rank. Dr. Macartney had not left the steamer many minutes, before one of his European officers overtook him in breathless haste, stating that

a party of rowdies in rebel pay, led by Burgevine, and the former commander of the steamer, had boarded her, and were taking her down the creek. Dr. Macartney hastened back, but before he could summon soldiers and gallop to the mouth of the creek, the *Kaujiau* had got well into the river; thus frustrating all hopes of recapture by their proposed method of scuttling a barge across the embouchure. Dr. Macartney, besides being relieved of his steamer by his former commander, had himself a narrow escape. A marksman who never missed his aim, proposed to empty his saddle, but more humane counsels prevailed.

A few hours after the capture of the steamer, several foreigners belonging to the rebel service were found skulking in Sungkiang. One of them, a negro, was proved to be a spy, and was executed. Subsequently a Manilaman, a Greek, and an Italian were beheaded by order of Li Hung-chang.

It had been known for some time that Burgevine was enlisting a body of foreigners, but it was supposed that his object was to lead them on some new and independent enterprise against the rebels. It was believed that he had cleared the harbour and settlement of rowdies. Although it transpired that he had only a little above a hundred men, the belief at the time was, that he had a thousand under his command.

These occurrences occasioned alarm at Shanghai. As Burgevine had enlisted several old officers of the disciplined Chinese, it was feared that, Gordon's entire command might return to their old general; and, aided by an overwhelming number of rebel troops, make an attack on the foreign settlement. H. B. M. 67th Regiment, which was under orders to leave, was detained; and the volunteers of the settlement were on the alert.

At Peking, Burgevine's defection was regarded with dismay. The ministers who had so generously supported him were chagrined. Sir Frederick Bruce had fears that Burgevine, being a secessionist, might cooperate with Semmes of the *Alabama*, and seize and destroy all American shipping—having a prescience which was not then generally characteristic of British statesmen.

What Prince Kung said, if he said anything, is not recorded in the Diplomatic correspondence. It would be curious to note whether he seized the occasion to question the accuracy of Mr. Burlingame's claim that "American citizens prefer death to dishonour."

Li Hung-chang addressed all the treaty Consuls an indignant remonstrance. When it was rumoured that Burgevine had secretly









THE FAR EAST.



CREEK SCENE INSIDE KWENSHAN.





visited Suchau in the interest of the rebels, had levied a force and obtained a supply of arms and artillery for them, he at once wrote officially to Consul Seward, desiring him to cause Burgevine's prompt arrest. "Should disaster hence accrue to our military movements, trade cannot be carried on with security; and thus the matter is one in which foreigners and Chinese alike cannot remain quiescent. But the American Consul, on the receipt of the official despatch above referred to, has delayed replying with a report of the measures he has taken for arresting this man, and thus a great calamity has been fostered."

The U. S. Diplomatic correspondence leaves us in the dark in relation to what passed between the Chinese and American authorities respecting Burgevine's defection. But the appearance of the above in the British Blue Book led Mr. Seward to explain, that the rumours of Burgevine's intentions were numerous; that active measures were taken to get at the truth, and arrests were made of persons supposed to be implicated.

Burgevine's plausibility of manners, and moral obliquity, rendered him an adept at deception. His measures were nearly completed when he wrote to Gordon, "you may hear a great many rumours concerning me, but do not believe any of them. I shall come up and have a long talk with you. Until then, adieu!" On the strength of this, Gordon became surety that Burgevine would not make any attempt in favour of the Taipings.

Subsequently, when the character of Burgevine became better known, and when the state of affairs that then existed among the rebels was understood, it was seen how little ground existed for apprehension. Burgevine, as a commander, only possessed the vulgar quality of courage. And as for the mob of ignorant, arrogant, coolie Princes, who with their crazy king ruled Taipingdom, their destruction could not have been averted had a foreigner with the military genius of a Napoleon joined them.

At Shanghai the affair was more than a nine day's wonder, and evidently occasioned considerable difference of opinion. In a leader of the paper of the day, extenuating the crime, it is stated that the end of every foreigner in China is to make money. "We each bring our commodities into the market, and drive the hardest bargain we can. Burgevine brought his sword. Much of the silk exported by the great foreign houses in China, is bought from the rebels, whereas formerly it was bought from the imperialists. In other words, seeing that the imperialists had no longer any of the commodity we want—silk, we offer the rebels to exchange the commodity

we possess in superabundance—silver, for their superfluous produce. This *mutatis mutandis* is what Burgevine has done. The imperialists could no longer hold out to him the objects he had in view—renown and money: he therefore offers the rebels to exchange his services as a fighting man, against their silver, and whatever mede of glory may be obtainable. The transaction is alike in both cases. We have merely to consider that, whether fighting on the side of the rebels or imperialists, or engaged in buying tea or silk, or pursuing professional avocations, aye, or editing a newspaper,\* we have no other aim than to make so many hundreds and thousands of taels as will enable us, with a prospect of future luxury at home, to leave China behind us." Passing over this limping morality, Burgevine's offence was of that degree of gravity, that American law, humane as it is, makes hanging its penalty. Had Burgevine been a little less precipitate, had his defection occurred a few days later, the consequences could not but have been exceedingly disastrous to the imperialists, for Gordon had designed to quit their service, owing mainly to the complaint of their failure to discharge the claims of creditors. Or if he had been content to take his dismissal without further protest, all his just claims against the Government, would, doubtless, through the agency of the American and English ministers, have been met.

Burgevine's terms with the Europeans under him were:—service one month; money paid down, and unrestrained license to pillage every town they might take—even Shanghai itself.†

\* Newspaper editing in those times at Shanghai was anything but drudgery. It was the boast of the editor, that he never wrote a line for his paper—so rife was the *cacoethes scribendi* in this commercial metropolis at one period.

† It was through these miscreants, that a new crime, garotting, was introduced into Shanghai, to which the name of "carrying a maternal uncle" has been given. It is not now frequent, either here or in the towns to which it extended, only because of the precaution taken to guard against it, by single pedestrians never passing solitary places at night. When a man undertakes to "carry his maternal uncle," he engages a *confidant* to see that the way is clear. He then approaches the victim from behind, lassoes him, and then the loose ends of the cord being drawn over the shoulder of the operator he raises his victim, and bears him back to back to some secluded spot, where he relieves him of his valuables and leaves him half or wholly strangled. Our cut represents the operation. How the crime came to receive its singular designation from the Chinese is more than can be told. The avuncular relation is held in higher esteem on the maternal than on the paternal side. It is the mother's brother, not the father's, who stands *in loco parentis*. Chinamen cannot see the joke of one's being willing to sacrifice his wife's relations for the public weal.



He arrived at Suchau in the captured steamer, under the command of a fellow-countryman, Captain Jones. This officer, who had commanded her while in the imperial service, aided Burgevine in her capture because pay had been withheld from him for nearly a year.

A force of 2000 soldiers was set apart for drill; but there were only 250 stands of arms for that purpose. What Burgevine wanted, however, was a separate command; to obtain which he made a journey to Nanking. At this capital he had interviews with the Loyal Prince, who, with all the other Princes, held foreigners in contempt; and unavoidably—as they never had a man in their employ who was above the scoundrel class. There were only two others at Nanking at the time—an Italian and a Frenchman. During the two weeks that Burgevine spent at the rebel capital he was well treated by the Loyal Prince, who at that period exercised great control. He entertained Burgevine in one of his palaces, and escorted him, on his departure, with the highest honours, to his boat. His journey, however, was bootless, having failed to obtain a separate command as head of a field force. His companion, Jones, says, he does not think that his chief “entered the rebel force with a desire to revenge himself upon the imperial government, (?) but he was impressed with the belief that he could in such wise retrieve the position of the rebels as to cause the overthrow of the present dynasty, and so bring about the recognition of a Taiping Prince by foreign Powers.” The particular Taiping Prince whom he had in his mind’s eye, was clearly himself. Doubtless, when fuddled, which was his ordinary condition when not drunk, he had many visions of the grandeur which awaited him in the Yuen Ming Yuen. He could honestly affirm that he was fitter to sway an Empire than many who had undertaken that duty. But it was not to be. The rebels valued him, as they did other foreigners, for utility in very subordinate positions. What they most desired, were steamers, arms and munitions of war, and instruction in drill. This last, however, they cared less about, attributing their defeats by the foreign-drilled, to their superiority in arms, particularly artillery; and they were disappointed when they discovered that Burgevine could not help them much in that.

Burgevine, writing subsequently respecting his experience among the rebels, disclosed that in quitting the imperial service his motives were neither mercenary nor revengeful. He complained that he was hampered for the want of

arms, and therefore could not raise the force he desired. He wished to drill three or four thousand men; and made two journeys to Shanghai to procure supplies, but was unsuccessful. All the force, therefore, that he had, with which to carry on operations, was, a hundred foreigners, and the steamer *Kaujiau*. With these, however, he managed to keep the field until the steamer was blown up. That event, the continued advance of Gordon, and the inertness of the Taipings, convinced him that he had espoused a falling cause.

About the middle of September Gordon joined Ching, who commanded the imperialists at the ‘Precious Belt’ Bridge—an ancient structure, consisting of seventy-two arches—2600 yards from the south-east angle of Suchau. He captured the stockades on the 29th, Captain Davidson, with the little *Hyson*, by his shell rendering the place untenable.

Turning for a moment back to our former head-quarters at Sungkiang, we shall find that a detachment of the Ever-Conquering Legion, was left to garrison that city, under Dr. Macartney, who there commenced the manufacture of shot and shell, which was the beginning of arsenals in China. His establishment was afterwards removed to Suchau, and finally to Nanking, where he remained its superintendent, until he had raised up a corps of native artisans and engineers, under whose sole control it now exists. The virtue of his shot and shell he first tried himself, having led 700 of the Legion against Sitang, where he was joined by a body of imperialists. The attack was made with six 12-pounder howitzers and a few mortars. After a continuous fire of about two hours, the rebels were obliged to retreat. It was a perfectly successful operation on the part of the military surgeon. It is a hard life—that of an army doctor. He is obliged to stand and be shot at as if he were a siege-train mule, without having the excitement or satisfaction, whichever it is, of shooting back; and war records show that in every action surgeons are killed or wounded. As Macartney had been often shot at, he probably enjoyed the practice of his new profession. Two days later he captured Sitang. Prisoners whom he captured, reported that Burgevine was suspected at Suchau as being only a spy in the pay of Li Hung-chang, a story set on foot by the imperialists to injure him there.

By this time Burgevine had determined on quitting the rebel service at the first safe opportunity. Between ‘Precious Belt’ Bridge and the position held by the rebels, was the ‘Myriad Years’ Bridge—so high as to afford a good view



of the rebel position—to which Gordon's officers often resorted with their field-glasses. Thither also Burgevine's foreign officers appeared betimes at dawn or dusk. On this neutral ground, officers met, who had fought side by side on many a battle-field. Burgevine's officers who found their way to this bridge, stated their desire to leave the rebel service, but that they were deterred by apprehensions that they might thereby endanger the lives of their comrades. Later on Burgevine himself ventured by night into Gordon's camp, and had half an hour's conversation with some of his former subordinates. When Gordon heard this, he issued an order prohibiting intercourse on the neutral bridge. Doubtless he thought it dangerous to himself, as some of his officers were suspected of being purchasable by the rebels.

A bold attempt of the rebels to recapture Wokiang was frustrated by a force which Gordon dispatched for its relief. It was garrisoned by imperialists. The rebels held their stockades bravely, until they saw the *Hyson*, the mere sight of which inspired terror ever since the *battue* at Taitsang. They fled in confusion, leaving upwards of 2000 boats behind, which, as they could not be secured, were burned.

On the 10th October, the Loyal Prince advanced to attack General Ching at North Gate, with Burgevine and about forty foreigners on board the steamer. Had she not been hindered by obstructions in the channel, the success of the expedition would have been complete, and Ching's pickets captured. Two days later the Prince ordered an attack on the imperialists at Changki. Burgevine and his captain, Jones, followed in the *Kaujiau*. Whilst the Prince was engaged by land in attacking the stockades, the *Kaujiau* used with effect, her 12-pounder howitzer. This drove the rebels hard, leaving fourteen gunboats behind them. Soon after the rebels sustained a serious loss. A spark from one of her guns, or a rocket from the enemy, reached the magazine and she blew up and sunk, but without receiving much injury.

Beside the steamer the rebels had several gunboats, on board of one of which Burgevine was sleeping at the time. Jones went and proposed to take him ashore, as his condition was exciting remarks from officers and men. He demanded the names of those who had made remarks about him. Jones refused to give them; whereupon Burgevine drew a four-barreled pistol, which he cocked and discharged at Captain Jones' head at a distance of about 9 inches. The bullet entered his left cheek, and lodged in the bones of his face.

He exclaimed, "You have shot your best friend!" Burgevine replied, "I know I have. I wish to God I had killed you." He afterwards threatened to shoot three others of his officers. Some extenuation may be found for his murderous propensity, as, on each occasion, he was inebriated; but the perfidious proposition he made about this time, to make a prisoner of Gordon, who had befriended him, and from whom he was then soliciting favours, was a piece of deliberate villainy; showing him to be innately one of the basest of men. To make an end of a disagreeable theme, this treacherous creature proposed to Gordon to quit the imperialists, and organise an independent expedition against them as well as against the rebels!

On the day following the explosion of the *Kaujiau*, Burgevine directed several officers to proceed to Gordon's stockades, to make arrangements for the escape of the entire foreign force, and its reception by Gordon, who pledged himself to endeavour to have them amnestied by their respective Consuls, and to employ such of them as desired to join the Ever-Conquering Legion.

It was arranged that on the night of the 15th October, Burgevine should sally out, and make a feint to attack the *Hyson*, which was to advance close to the rebel stockades. When she came up, the foreigners under Major Morton, rushed on board, cheering. The rebels also cheered lustily, thinking the steamer was captured, and rushed out of the breastwork to assist. To their dismay they were received with volleys of musketry, shell and shot, from the *Hyson's* artillery, while the steamer "turned astern," and reached the camp safely with the Europeans on board.

It was soon discovered that Burgevine and other officers were not with them. Let us glean from his narrative:—

The original agreement made between the Loyal Prince and myself, was for a certain sum *per mensem* to be paid me, out of which officers wages and other expenses were to be paid. Chinese soldiers were immediately selected from the Taiping ranks, and drilling commenced at once. Could I have procured 3000 or 4000 stand of arms and accoutrements, with competent officers, I would soon have had as many drilled men, and matters would have been very different at the present time. I endeavoured to procure supplies, and for that purpose visited Shanghai twice; but owing to various unfortunate circumstances did not succeed. All the force I had, therefore, with which to carry on operations, was the European—less than one hundred effective men, and the small steamer *Kaujiau*. With this force, however I managed to keep the field until the unfortunate blowing up of the steamer and gun-boats rendered further offensive oper-



ations impossible. I never had any intention of maintaining an European contingent. The men were only for our own safety until I could be assured of the fidelity of the Chinese troop. Then, such as were deserving would have been retained as officers, and the remainder suitably disposed of. I made several propositions to the Loyal Prince, none of which he could be induced to entertain. Had he done so the issue of the conflict might have been materially different. I proposed that, unless the foreign troops were withdrawn from the vicinity of Suchau, all the mulberry trees in the silk districts should be destroyed. If this should fail, to abandon both Suchau and Nanking, and concentrate the entire Taiping force on the North. I merely state the above to shew my ideas as to leading a few Europeans in and around Suchau.

Owing to a variety of causes, the "Circumspect Prince" (Mo) declined to fulfil his agreement. In this, however, I must say that the blame does not altogether rest with him. I was unable, from various circumstances, to carry out a portion of my plan [procuring of arms probably]; in consequence of which the greater portion of the money due for the payment of arrears, was decidedly refused. After this, it became necessary to serve the Taipings on a very insecure basis, or else to leave them honourably. I chose the latter.

He gave his extreme physical debility as another cause for leaving the Taipings. He had stipulated with Gordon for the safety of his men from and at Shanghai; for the return of boats or arms that he should take to him from the rebels;—except the *Kaujiau*; meaning to make her the means of recompensing in some measure himself, and his men, who had fought without emolument. He frankly says, respecting his shooting Captain Jones, that "Jones' account of the affair is substantially correct and I feel great pleasure in bearing testimony to his veracity and candour whenever any affair with which he is personally acquainted is concerned." He gives no reason for shooting him. He then goes on rather depreciatingly of the Captain. He charged Major Morton, an Americanised Irishman, with having left him and the others (some of whom were wounded,) in the lurch, deserting them, and exposing them to almost certain death. The Circumspect Prince, suspecting that desertion was intended, refused to let him leave the city, and Morton, Jones and the others, who had managed to obtain passports, did not care to delay when the *Hyson* appeared.

Gordon, apprehensive for Burgevine's safety, sent a letter to the Circumspect Prince, begging him to spare Burgevine's life, sending back at the same time the Enfield rifles that the deserters had brought with them. Among the Chinese to the present day, the Circumspect Prince is favourably spoken of as generous

as well as brave. On the receipt of Gordon's letter, he sent Burgevine and the remainder of the foreigners, accompanied by coolies carrying their baggage. A truly magnanimous act.

The foreign soldiers who had served under Burgevine in Suchau, complained much of the inhuman treatment they had received from their officers, who cared only for gain, and studied only their own comfort. Morton was again made a major of the Ever-Conquering Legion, Captain Jones got command of another steamer, and all were provided for either as privates or officers.

A *contretemps* occurred soon after, owing to the ambition of Ching with an imperialist, and Bonnefoi with a Franco-Chinese, force. They determined to make a brilliant *coup* on their own account at Loming; not only without, but *malgré*, orders—as Gordon knew that the stockades there were formidable. On a fine morning they got their artillery in position, and commenced shelling the place, which the rebels received sulkily, with hardly any response. Ching and Bonnefoi then advanced to its capture; still no rebel fire greeted them; but as soon as they were found massed in the ditch before the stockade, the rebels, who had hitherto kept out of sight, appeared in thousands, and poured down upon them volley after volley, driving them back with terrible slaughter. Ching was reprimanded by Gordon, as he had already often been, for officiousness.

Gordon's next expedition was at Lungyin (Dragon bride), where the rebels were strongly posted. Ching, with the imperialists, first engaged them, and he was bravely met, the rebels having no fear of Mandarin soldiers; but when the Legion appeared in the rear, they fled in confusion. Gordon garrisoned the place, and retired to "Precious Belt" Bridge; but the day after he had to despatch a detachment to Wokiang (sleep-river). The artillery made sweeping havoc among the Taipings, who fought like demons, and advanced to meet death at the very muzzles of the guns.

In October, Gordon, having left "Precious Belt" Bridge in charge of the Mandarins, attacked the village of Sikin, about five miles north of Suchau. The rebels resisted very firmly for some time, until they heard the whistle of the ever-dreaded *Hyson*, which she sounded as she drew near the stockade. Horror-stricken by the strange sound, and perhaps thinking it was a new engine of destruction, they retreated with precipitancy, and the place was captured.

Another well-contested engagement took

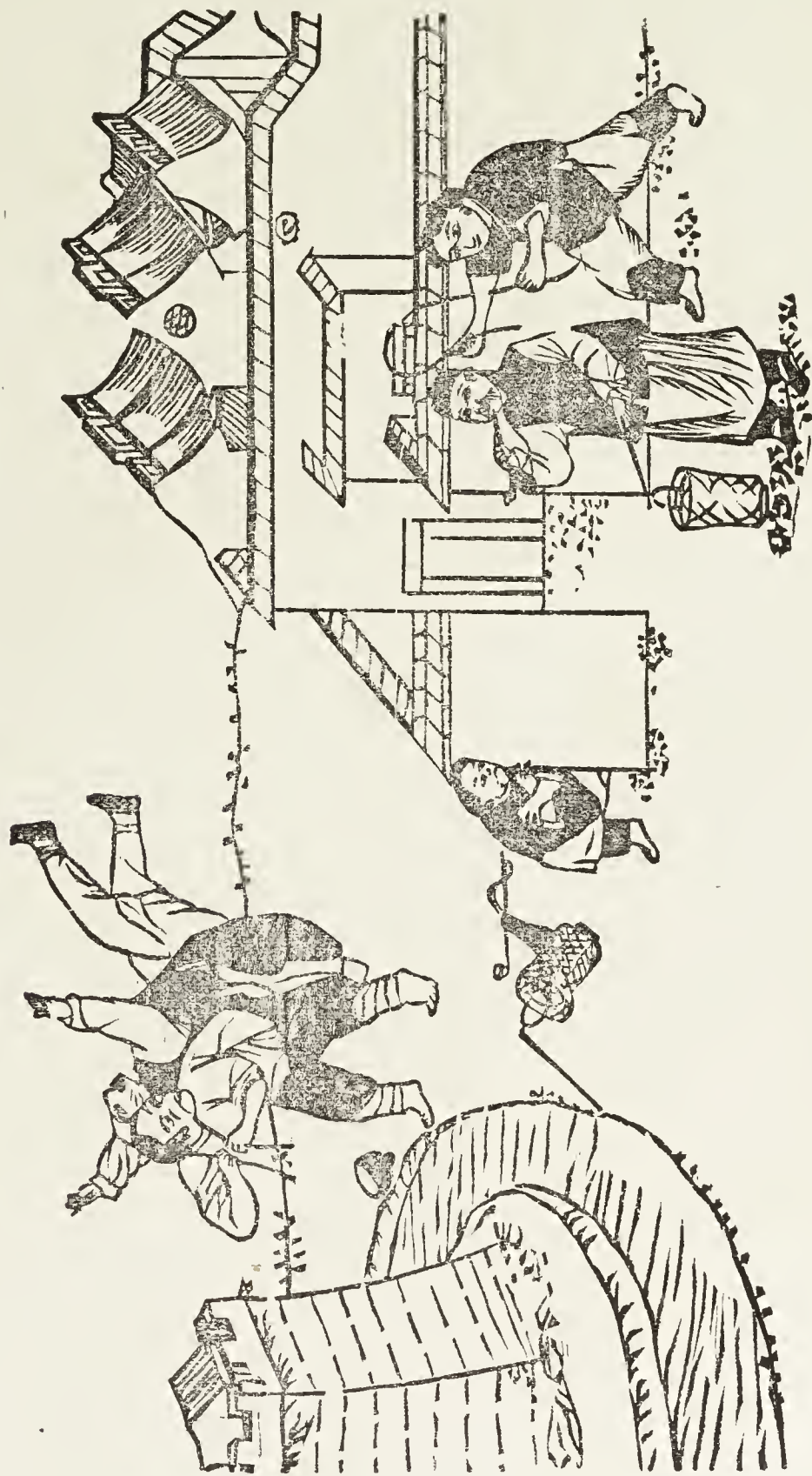








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CARRYING A MATERNAL UNCLE—See page 79, Note.





place a few days later at Wanti. It was a formidable place. Shell seemed to make no impression on its massive mud walls; and the rebels fought with the utmost courage for about three hours. Gordon, at last, surrounded them, when they rushed out and gallantly fought their way in a hand to hand fight, killing large numbers of the Legion. They even attacked and fought their way through a company of Europeans.

Gordon returned to "Precious Belt" Bridge, and arranged for further operations. He sent his steamer, the *Firefly*, to Shanghai, partly on business, and partly to change her commander, Captain Ludlum. As Gordon had heard that foreign rowdies had planned to take her, he gave strict orders for her safety. She was seized. Various accounts of the affair concur with Li Hung-chang's statement, which he made to all the foreign consuls. That addressed to Consul Markham, appears in the British Blue Book.

*To be continued.*

### General Hirino Toshiaki.

IN April last, we devoted an article to the three men whose names had then been mentioned most prominently in connection with the insurrection of samurai, which had broken out in the island of Kinsiu, in Japan. In May we again devoted a few pages to the prospects and probabilities connected with the rising. We are now, happily, able to announce that the rebellion is at an end; that the government has triumphed; and that the leader, Saigo Kichinosuki, and several of the more prominent officers under him, are dead.

It is our intention to give in the course of two or three months, a succinct history of this rising, with photographs of some of the localities rendered most famous in its course. We do not therefore say any more on the subject at present; but having read in one of the foreign newspapers published in Japan—the *Japan Weekly Mail*, an article which, while describing some peculiar characteristics of the old Japanese samurai, deals particularly with the ancestors of Kirino, the second in authority during the whole of the rebellion, and who fell in the last encounter, which put an end to the struggle; and as it is unlikely that we can obtain so interesting a memoir of him elsewhere, we transfer it to our pages. It is as follows, and is entitled:—

#### A CHAPTER OF MODERN JAPANESE HISTORY.

After Imagawa Yoshimoto, the *Daimio* of the provinces of Tôtômi, Mikawa, and Suruga,

was defeated and slain by the troops of Ota Nobunaga at the battle of Okehazama, in the year 1560, his son Ujizane turned *rônin*. His descendants also, down to the time of Oshiwo Heijibei, who was *Yoriki*\* under the Governor of Osaka at the end of the last century, remained *rônin*, and had no settled residence or occupation. This Oshiwo, who was a man of good repute, had a son born to him about the year 1792, who was named Heihachirô, the events of whose life are briefly recorded in the following narrative.

As a boy Heihachirô was remarkable for cleverness, and for his fondness for literature, fencing and all the accomplishments which go to make up the education of a *samurai*. At the age of fourteen or fifteen he set out for Yedo, having received permission from his father, in accordance with his wishes, to complete his education in that city. As he was travelling over Sudzuka-yama in the province of Isé, a pass nearly as high as that of Hakoné on the Tokaidô, he was stopped by two robbers of great stature, who came up and demanded his money, threatening to kill him unless their demand was complied with. Heihachirô, not being a youth easily frightened by such threats, determined not to yield without a struggle, and clutching one of the robbers, succeeded in hurling him over a precipice. Drawing his sword he then turned on the other, who was also armed, and they fought for some time. Finally they grappled, and Heihachirô managed to disable and bind his antagonist. He then said, "Your life is in my hands, but I will have mercy and spare you on certain conditions. You are a strong, able man. If I let you go free you must promise me that you will repent and lead a different career; get your living by honest means, as you are quite capable of doing, and leave your present degraded mode of life." The fellow promised, and Heihachirô letting him go free, proceeded on his way to Yedo.

On his arrival there he became a student of the National University, and resided in the house of Hayashi Daikaku-no-Kami, the Director of the College. For a period of five years he pursued his studies with untiring diligence, and became the head student of the University, and Professor of Literature. He was then compelled to return to Osaka in consequence of the illness of his father, who died very shortly after his return, and Heihachirô succeeded to his position and emoluments. Takaye

\* An officer with magisterial power, who in time of war was called up to perform military service.



Yamashiro-no-Kami, the then Governor of Osaka, hearing of the excellent abilities of the new *Yoriki*, appointed him to the position of judge, which office he discharged with great honour. In those days the judge was both the judge and the law, for legislation being then in its infancy, cases were mostly decided at the will of the judges. The consequence was that such judgments were mostly given as partiality might dictate, or bribes could buy, and the grossest injustice and corruption prevailed.

But this was not the way in which Heihachirô discharged his duties. All his judgments were delivered in a straightforward manner, and in accordance with strict justice. He never courted the favour of the powerful nor played into the hands of his friends, neither did he flatter his superiors nor despise those beneath him. His chief aim was to promote the welfare of the people, and after his official duties were discharged, he occupied his leisure in teaching a number of pupils fencing and literature.

As he had now arrived at the age of thirty and had no children, he adopted a pupil of his named Nishida Kakunosuke, who showed signs of great talent. Heihachirô had always been a special favourite with the Governor of Osaka, Takaye, who had long since recognised his abilities and on many occasions profited by his advice. Unfortunately for him, his patron was recalled to Yedo, and his place was filled by another Governor, a man of totally different character, who refused to listen to any of the representations which Heihachirô made on behalf of the welfare of the people. The latter, therefore, finding all his endeavours set at nought, and the workings of justice interfered with, resigned his post, settled certain property on his adopted son, and retired to his estates, where he devoted his time entirely to the education of his pupils.

Now in those days a terribly selfish and oppressive spirit prevailed among the official and wealthy mercantile classes, and it had always been Heihachirô's earnest desire to bring about a better state of things and alleviate the condition of the people at large. The crops had for several years past been very bad, and the consequent high price of rice was causing much misery to the farmers and the poorer classes. It was in vain that Heihachirô and his son memorialised Atobe Yamashiro-no-Kami, the new Governor of Osaka, to take some steps to aid the suffering people. Their petitions were rejected and their representations remained unnoticed. Then Heihachirô in anger denounced the selfishness of the authorities, and seeing no other means of affording

relief, sold his property and distributed the proceeds among the most needy.

From the commencement of the year 1863, heavy rain fell unceasingly, and so unusually cold was it that summer clothes could scarcely be worn in the sixth month (August according to present reckoning). During the same month there occurred a severe storm which nearly ruined the crops of the fifteen provinces of the Tôkaidô and Oshiu, already poor enough on account of the inclement season. The following month there was a still more violent tempest which uprooted trees, wrecked many vessels on the coast, broke down the river embankments, and caused floods which carried away houses and destroyed the remnant of the crops that the former gale had spared. In some regions the people were rendered utterly destitute and many died on the road-side of starvation. Such terrible sufferings from famine as those endured during this 7th year of Tempô have fortunately rarely been recorded in the history of Japan.

During the famine the Government authorities acted in the most shameful manner toward the helpless and destitute people. They cared only for their own selfish interests, and did nothing to relieve the starving population. The rich merchants, also by means of bribes to the officials, taking advantage of the general distress bought up all the rice and other necessities, and sold them again at outrageous prices, thus making capital out of the general misery and filling their own pockets at the expense of the starving thousands. Instead of doing anything for their assistance, they added to their own luxury and spent their ill-gotten gains in every kind of degraded pleasures.

To a man like Heihachirô, who had at heart only the well-being of the people, this state of things was unendurable, and in the following year, 1837, he determined to make an attempt to relieve the ever increasing misery, by overthrowing the corrupt officials, and depriving the merchants of their inhuman gains.

With this intent he got together a body of men to whom he stated his views, and drew out a manifesto to the following effect:—

“The Government most gravely mismanages the affairs of the State and uses no discrimination in its administration. The officials have no respect for the will of the Emperor, and act in utter violation of the laws established by the Tokugawa dynasty. Taxes are for ever being imposed and those who collect them seem insatiable. However great the sufferings of the people may be, the officials show not the slightest wish to do anything to alleviate them. They and the wealthy merchants in-



dulge in every kind of luxurious pleasure, never showing an atom of sympathy with the distress of the poor. For these reasons it is decided that such officials must be destroyed, and the inhuman merchants be deprived of their wealth, that you, the people, may be relieved from your present misery. Should any uprising take place, select your leaders and come to our assistance, so that you may be transported from the tortures of hell to the happiness of Paradise?"

The above was written in the plainest and easiest Japanese style, so that farmers, women and children could read and understand it. At the end the proclamation was inscribed "Punishment from Heaven." It was then enveloped in silk with the words "Heaven's commands to the farming class," and distributed throughout the provinces of Settsu, Kawachi, Idzumi and Harima, copies being pasted on the pillars of every Buddhist temple and Shintô shrine.

Now the 19th of the second month (April) was appointed as the day on which Hori Igano-Kami, the Governor of East Osaka, and Atobe Yamashiro-no-Kami, the Governor of the Western districts, should meet and inspect the various wards of the city. It was also arranged that they should spend some portion of the day in recreation at the residence of a *yoriki*, by name Asaoka, which stood exactly opposite the house of Heihachirô. The latter, taking immediate advantage of this opportunity, at once called together his party, made up of *yoriki*, *dôshin*, *rônin*, students and the more wealthy farmers of the neighbourhood, the most prominent among whom was Hashimoto Chubei of Hannioji-mura, whose daughter was a mistress of Heihachirô, and told them that although their plans of action were scarcely matured, it would never do to let so good an occasion for carrying out their intentions slip by. It was therefore agreed that they should fall on the two Governors when they were feasting in Asaoka's house, and having killed them seize the castle, and after forcing the wealthy merchants to give up their property, distribute it among the poor people.

Now by his mistress, Chubei's daughter, Heihachirô had one son named Hanjirô, who was then two years old, and before entering upon his daring project he secretly had both mother and child conveyed out of Osaka, and sent to some distant province where they could hide in safety.

The appointed day drew near, and orders were conveyed to the neighbouring farmers through Chubei to meet at the house of Heihachirô early on the morning of the 19th instant,

as some presents were there awaiting them. On the night of 18th it was the turn of two *yoriki* named Koidzumi and Seda, both belonging to Heihachirô's party, to keep watch at the Government Office. It was therefore decided that as soon as the two Governors had set out they should fire the Office, and thus cause confusion that would be favourable to the carrying out of Heihachirô's plans.

Unfortunately for their success, one of the conspirators named Hirayama, a *dôshin*, distrusting the success of the movement, went to Governor Atobe and disclosed the whole plot. Atobe was thunderstruck by the intelligence, and after consulting with Governor Hori, sent Hirayama early on the morning of the 18th to Yedo to convey the news to the *Bakufu*, Heihachirô being in the meantime entirely ignorant that he had been betrayed. On the 18th the Governors, intending to examine Koidzumi and Seda, ordered them to their presence. They immediately surmised that the plot had been discovered and attempted to escape. Koidzumi found himself surrounded by a body of *samurai*, and after bravely fighting for some time was cut down. Seda, however, succeeded in cutting his way through his assailants; and, making good his escape, ran to the house of Heihachirô and informed him that he had been betrayed and that the whole conspiracy was known. Seeing no other alternative, Heihachirô then decided to commence the fight rather than wait and be attacked.

At 8 o'clock on the morning of the 19th, rockets and guns were fired to call the forces together. They had fire-arms and several pieces of cannon, and were likewise armed with spears and swords. Heihachirô, after setting fire to his own house, marched out at the head of his men. They fired the city in various parts, and extorting money from the wealthier merchants permitted the poor to take what they pleased. Osaka was very soon almost entirely in flames, the clouds of smoke that rose, hanging over the city like a pall. The greatest confusion prevailed, women with their children on their backs, and the aged and helpless carried or led by the younger and stronger, struggling together in their efforts to escape the conflagration.

Heihachirô's forces gradually swelled in numbers, and were divided into two bodies, one commanded by himself in person, and the other by Oye Shôjirô. The authorities, on the other hand, were not idle. Tajima-no-Kami, the Commandant of the fortress, with the two Governors doing their best towards defending themselves. Stockades were thrown up round



the Castle, while the *yoriki* and *dôshin* were sent out against the rioters. The flight was desperate on both sides, and the sounds of the firing and shouts of the combatants could be heard for miles. In spite, however, of their desperate bravery, the forces of Heihachirô, entirely out-numbered by the Government troops, were in the end utterly routed.

Heihachirô perceiving that there was now no longer any hope of success determined to destroy himself, but just as he was drawing his sword to inflict the fatal cut he was siezed from behind, and a voice entreated him to commit no such act. Looking round he saw a priest of tall stature, who, addressing him said, "I am the robber who attacked you on Sudzuka-yama many years ago. Acting on your warning I changed my mode of life and entered the priesthood. I have been for a long time in Osaka, and knew that Oshiwo Heihachirô was the boy whom I once attempted to rob, but I was ashamed to show my face and therefore never made myself known to you. Hearing that you were leading the present attempt, I determined to come to your assistance, but found that it was too late and that the day was already lost. You once spared my life, and it was owing to your advice that I was led back to an honourable calling. I look upon you as my greatest benefactor, and all I ask is to be able to repay your kindness in the past."

With these words he threw off his clothes and made Heihachirô put them on. Then dressing himself in Heihachirô's garments, and telling him to make good his escape and bidding him farewell, he appeared before the Government troops and called out "I am Oshiwo Heihachirô and am determined to die on this spot. Come now therefore and attack me!" He was soon surrounded and for a time fought desperately. At last, disabled by many wounds, he jumped into the flames of a burning house, his last wish being to delude his opponents into believing that it was Heihachirô who thus perished. When the body was rescued from the flames, however, although the features were unrecognisable, its remarkable size proved that it could not be Heihachirô, who was a man of small stature, and it was shown to be a trick to induce the authorities to believe that the latter had thus met his death.

The struggle had now come to an end. The rioters were completely routed, but their leader succeeded in making good his escape. The flames of the burning city were not extinguished until the morning of the 21st, up to which time 18,247 houses, 400 large godowns, 703 smaller godowns and five large bridges had been swept away. Such was the result of this

outbreak, which with one exception, the fight at Amakusa, was attended with more serious loss than any disturbance during the whole of the Tokugawa dynasty, and which would probably have been far greater had the plot not been disclosed.

Heihachirô, believing that he was more certain of concealment in Osaka, where so great confusion reigned, than if he were to hide in some distant place, went with his son to the house of a cloth merchant named Miyoshiya Gorobei, who lived at Abura-cho, and whose wife was also a daughter of Chubei and sister of his mistress. Here they lay hid in a room that was entered only by Gorobei and his wife, their presence being unsuspected by any other member of the household. The *bakufu* were, in the meantime, sending detectives to every part of the country to try and discover Heihachirô's place of concealment, but they could learn nothing of his whereabouts.

Now in Gorobei's employ it happened that there was a maid servant whose family lived in the neighbouring village of Hirano. Her term of service expired in March of this year, and she returned to her home. One day she happened casually to remark that she could not understand why Gorobei had lately been in the habit of using so much rice, for that more was boiled every day than the family could possibly consume, and yet it always disappeared. Now when some gossips in the village heard this, they remembered that the wife Gorobei was related to Heihachirô's mistress, and they suspected that the merchant might be concealing the leader of the riot. They communicated their suspicions to the authorities, who immediately arrested Gorobei and his wife, and examined them before the Court. Then they confessed that from the 23rd of February up to the date of their examination, the 27th of March, Heihachirô and his son had been hidden in their house. Detectives were at once sent to the spot, Gorobei's wife being compelled to act as guide. The house was surrounded, while a few proceeded to the room where Heihachirô and his son were concealed. Immediately the latter perceived that they were discovered, they set fire to some gunpowder that they had kept by them, and amid the flames and smoke of the burning house, they both committed *seppuku*.

Thus ended the life of a man endowed with singular ability and of marked attainments, at the age of forty-five, his only crime being that he was too anxious for the welfare of the people. As for Gorobei, his property was confiscated, his wife was exiled and himself died in prison.

A few words about Hanjirô, the child who









THE FAR EAST.



AT CHUNGKING, UPPER YANGTSE.





was sent away into safety with his mother before Heihachirô caused the outbreak which cost him his life. The mother after roaming about the country, finally came to Kagoshima with the child, but still fearing that the *Bakufu* would discover them, settled in the island of Amakusa. The boy as he grew up showed wonderful talent for all branches of military science. These youthful promises have been amply fulfilled, for the boy Hanjirô has developed into the famous Satsuma *samurai*, and leader KIRINO.

Kirino himself fell in the final struggle at Shiroyama. All four of the principal rebel leaders were either killed or committed suicide here. Kirino's body had wounds on the right temple from a sword and on the left shoulder from a bullet.

### General Le Gendre.

THE following account of the career of General Le Gendre will be acceptable to our readers, inasmuch as it throws a great deal of light on the recent expedition of the Japanese against the Formosan aborigines; a chapter of Far-Eastern history, as yet very much misunderstood. It should at the same time serve to show to the Press and Public in Japan, how very erroneous has been their estimate of him who is the subject of the memoir.

GENERAL LE GENDRE was born in France. He was educated at the Royal college of Rheims; but graduated in the university of Paris. He belongs to an old family, many members of which gained great distinction in the service of their country. His paternal great grandfather was surgeon-major of the French Guards and Chevalier of St. Louis. His maternal grandfather, M. Wable, organized the service of the treasury in Holland, after the annexation of that country to France. By his uncle, M. Wable d'Avoust, he is related to the d'Avoust family, the founder of which was a Prince of the first Empire. His father, who died very young, was Chevalier of the Legion d'honneur. A number of his relations still hold important positions in the French administration of Finance and in the army. At the age of twenty-two General Le Gendre married the

daughter of a well known lawyer of New York who left great wealth. At the outbreak of the rebellion in 1861 he entered the Union ranks and was attached to General Burnside's coast division. Under this distinguished officer he made the campaign of North Carolina. In 1862 he was at the capture of Roanoke island. At a mass meeting of the citizens of New York, held at the Cooper Institute, on the 15th of February 1862, and organized by a committee of arrangements composed of Hamilton Fish, the former U.S. Secretary of State, George Opdyke, Mayor of New York, General John A. Dix, Moses H. Grinnell, and many other prominent persons, the following resolution was passed:—"That the citizens of New York will hold in grateful recollection the services of Betts, Potter, of Kimball and Le Gendre, and the gallant 9th and 51st Regiment led by them in the storming of Roanoke.\*" General Le Gendre was at that time major of the 51st Regiment Infantry, commanded by Lieutenant Colonel, afterwards General, Robert B. Potter, son of Bishop Potter of Pennsylvania.

We will not follow General Le Gendre in his military career, but will merely name the campaigns he made and the principal actions he was engaged in. 1862—Wounded at the capture of Newbern, N. C., a ball injuring both the corner of the jaw and the spinal process. 1863—Attached to the 9th army corps. He made the campaign of Virginia under General Burnside; the campaign of Kentucky, under General Wilcox; the campaign of Tennessee, under General Burnside. The campaign of Vicksburgh, Mississippi, under General Grant; the campaign of Jackson, Mississippi, under General Sherman. 1864—He was appointed chief of the recruiting service for the 9th army corps in the state of New York, and served as such for two months. He made the campaign of Virginia under General Grant, and was wounded on the second day of the second battle of the Wilderness, by a rifle ball that carried away both his left eye and the bridge of the nose. Being in the hospital at Annapolis, at the time of the last raid of General Lee (Southern army) in Maryland, he was detailed to organise the defence of the city. While performing these important duties, the opposition members of the National Convention for the abolition of slavery in the state of Maryland, then in session, applied to him for permission to leave Annapolis; at the same time

\* Washington's birth day Celebration Speeches, resolutions, etc. New York, George F. Nesbitt, printer, 1862.



professing the utmost devotion to the cause of the Union. General Le Gendre, who knew that they were all rebels, taking them at their word, replied that, since all loyal men were actively engaged in building entrenchments round the city, they must join them. Whereupon he ordered all of them to be enlisted in the Militia company of their president, Mr. Goldsborough, a thorough Union man, who had already commenced working, with his men, at the outer defences.

Immediately after the withdrawal of the rebel forces from Annapolis in 1865, General Le Gendre who had, through wounds and illness, now become incapable of further active service, was sent before a board, and discharged under certificate of full disability.

In 1866, General Le Gendre's medical advisers ordered him to take a long sea trip, and to travel in warm climates. He therefore accepted the appointment of U. S. Consul for Amoy, where, with five ports under him, Amoy, Tamsui, Keelung, Taiwan-foo and Takao, and not very much office work, it was thought he would have ample opportunities of travelling. General Le Gendre left Boston for Liverpool in July, 1866. Having seen England and the continent he took the Overland route and arrived at his destination in December of the same year.

He was not long without important work on his hands. Early in 1867 a French coolie ship, *La Vierge*, which was chartered to an American, escaped from the port with its illegal cargo. The charterer was arrested, tried, convicted of being engaged in the coolie trade, and punished with fine and imprisonment. On a future occasion, particulars of which we shall give in their place, General Le Gendre was himself arrested in Amoy, and placed in charge of this very man.

After the case of *La Vierge* no further attempts to carry on the coolie trade were ever made at Amoy, by Americans.

On the 12th March 1867, the American barque *Rover* was lost on the Vele Rete rocks, opposite the southern end of Formosa, at a distance of twelve miles. The captain and his wife with the crew, took to the boats, landed at South Cape, and were all murdered by the Koalutes, except one of the crew, a Chinaman, who made good his escape and reported the occurrence. Captain Broad, of H. B. M. Ship *Cormorant*, being near the scene of the wreck, at once tried to put himself into communication with the aborigines. As he was about to land, the Formosans fired at him; a ball passing only a few inches below the seat on which he was sitting. One of the marines was wounded.

Captain Broad then shelled the aborigines and retired.\*

The intelligence of this affair having reached Amoy, General Le Gendre, without delay, placed himself in communication with the Chinese authorities, who promised to punish the aborigines. This was on the 19th April. In the meantime, in company with Captain Febiger, U.S.N. he visited the scene of the wreck. After a cruise of ten days, both Captain Febiger and General Le Gendre expressed the opinion to the U.S. Admiral in China, and the Minister at Peking, that nothing but carefully conducted negotiations, sustained by an imposing force, would ever bring about a change in the cruelty of the aborigines. They stated their opinion, that, owing to the difficulty in gaining access to the country, it would be useless for a foreign force to try to bring the natives to terms by coercion, without the assistance of the Chinese and half caste population of the western coast. The aborigines derived from the latter all their ammunition and stores. This joint advice was unheeded; and as the Chinese had neglected to move in the matter, the Admiral determined to act. An expedition consisting of two vessels and a force of marines was determined upon; but neither Captain Febiger or General Le Gendre took part in it. The force, having landed at the southern end of the island of Formosa, where the tragedy was supposed to have taken place, was compelled to withdraw after a short conflict, in which the commanding officer of one of the attacking columns, the brave Lieut. Commander Mac Kenzie was killed. †

Hearing of this, General Le Gendre applied to the admiral for one gunboat, saying that he would try to make matters right. By that time instructions had been sent to Minister Burlingame by the U. S. Government, † and the minister in turn had instructed General Le Gendre as follows:—

I hope you will do all you can, in conjunction with the Chinese authorities to bring the murderers to punishment for what they have done, and to prevent such atrocities in the future.

General Le Gendre's request for a vessel of war was, therefore, in order. However the admiral's reply to him was not favorable. Disappointed on this score, General Le Gendre went to Foochow, and applied to the Viceroy for a Chinese gun-boat. Ten days after his first interview with this high official, the Chinese gun-vessel *Volunteer*, foreign-built, was

\* U. S. Diplomatic correspondence 1867. Mr. Allen to Mr. Seward—No 20, April 7th, 1867.

† Report of the Secretary of the Navy for 1867.









THE FAR EAST.



GENERAL CHARLES W. LE GENDRE.





placed at his disposal, 3rd September 1867. On the 5th, General Le Gendre left Amoy in this vessel, and on the 6th arrived at Taiwan-foo. Negotiations were at once set on foot with the local officers, which lasted until the 10th, and efforts were made to persuade them to send an expedition against the aborigines. They agreed and it left at once, under the command of Lieut. General Liu. General Le Gendre accompanied it. Arrived at Ponglu, its advance was checked by a high range of mountains, occupied by the Boutans (the aborigines who, in 1872, murdered the Loochooans). There were no roads in the mountains, but only hunters' paths, and these had never been trodden by Chinese or westerners. It was the typhoon season; and the troops could not proceed to their destination by sea. One of the generals proposed that the little army should retrace its steps. But General Le Gendre advised to force the way, first cutting a road through the mountains. This was done, and, on the 22nd of September, the expedition arrived at Ponglu. It consisted of 750 Honan men armed with rifles, some artillery, and a quarter-master and commissariat force. The first result of this rapid and unexpected advance, was the submission of the whole half caste population of the valley of Liangkiang, to the Chinese general, followed by the enrolment and incorporation of 1,500 of their best warriors in the Chinese General's regular force, which was thereby raised to 2250 men.

Previous to his departure from Amoy, General Le Gendre had sent to the half-caste territory, two English gentlemen, Messrs. Horn and Pickering, who had been placed at his service by Messrs. Ellis & Co. of Amoy. He found them on his arrival at Liangkiang and they reported that they had heard, through the half castes, that the aborigines were greatly intimidated by the vigour and rapidity of the last operations. Taking advantage of this General Le Gendre sent word to the aborigines, that they would have peace if they consented to enter into a treaty with the Americans, for the protection of castaways; whereupon the chief invited General Le Gendre to meet him on neutral ground; giving as an excuse for not calling on him, that he could not trust himself among the Chinese. At an interview that took place on the 10th October, the desired agreement was concluded. Besides, the remains of Mrs. Hunt were delivered to the Americans, together with various articles of value that had been found on the persons of the murdered party. On the 21st October, the Chinese forces withdrew from S.W. Formosa, and while they retraced their

steps to Taiwan-foo, General Le Gendre returned to Amoy.\*

An account of these proceedings dated 7th November 1867, was promptly sent to the Legation. Mr. Burlingame had already left for the United States, as Chinese ambassador; and Mr. Williams, the Secretary of Legation, who was left in charge, forwarded it to Washington on the 13th of March 1868, thus accounting for the delay:—

I would have forwarded this narrative sooner, but it reached me only last week; the communications between Shanghai and Peking, during the winter, are slow; and one of the couriers, going to Chekiang with the foreign post-bag, was killed by the insurgents and the letter lost.†

Long before Mr. Williams addressed this note to the U. S. Secretary of State, the Minister of Great Britain at Washington, by direction of the Queen, had written to Mr. Seward (January 20th, 1868), to express the generous appreciation of General Le Gendre's proceedings in Formosa, on the part of H. B. M. Government.‡ And Mr. Seward had the mortification to state in reply (January 23rd, 1868), to H. M. Minister, that no information as to General Le Gendre's movements in Formosa, had been received from the U. S. Legation, since the 4th September 1867.§

Admiral Bell, U. S. N., with that gentleman-like feeling which so eminently distinguished him, wrote under these circumstances, from Nagasaki, as follows:—

It is with sincere pleasure, General, that I receive the particulars of the success of your mission, which was begun and prosecuted *under circumstances that would have disheartened almost any other man but yourself*. The result is highly creditable to you.

From that time, until he left China, General Le Gendre kept in regular communication with the Aborigines. He visited them in 1868 and 1869, his last trip occupying four months and a half. The result of his explorations was published in the Commercial relations of 1869. To his narrative is appended a map of Formosa, with Geological sections, taken at various points, from the extreme north to the South of the island. A number of valuable

† (Omitted on page 88) Diplomatic correspondence, 1867. Part 1. China, No 202. Secretary Seward to Mr. Burlingame.

\* See for a full narrative of this expedition, Diplomatic correspondence for 1868, pages 498 to 510.

† U. S. Diplomatic Correspondence for 1868, part 1. China—pages 503-504. Mr. Williams to Mr. Seward.

‡ U. S. Dip. Corr. for 1868—part 1, Great Britain. Mr. Ford to Mr. Seward—page 424.

§ Ditto. Mr. Seward to Mr. Ford—page 424 and 425.

fossils, rocks, minerals, specimens of all sorts, models of objects in use among the aborigines, samples of their dress, arms, utensils, &c., were also collected, and afterwards deposited in the Museum of Natural History of the State of New York, in New York city. His map of Formosa, which was printed by the U. S. Coast Survey, for the Department of State, was reproduced in the pamphlet "Is Aboriginal Formosa a part of the Chinese Empire?"\*

The labours of General Le Gendre in Formosa were not without effect; as may be seen in the following list of wrecks:—

1.—Wreck of 22 Bashee islanders in Kualiang Bay in 1869. They were protected by the aborigines.†

2.—Wreck of Mr. Horn's ship at the S. E. end of the island, at the close of 1869. Mr. Horn was washed overboard previous to the landing of the crew; but the latter were protected.‡

3.—Wreck of the British Ship *Loudoun Castle*. Her crew were protected.§

On the 6th of September 1871, sixty Japanese of Loochoo, were wrecked on the eastern coast of Formosa, on lat 22°8", and they were murdered by the Boutans. Having been informed of what had happened, General Le Gendre proceeded to Formosa on the 29th February 1872, in the U. S. Steamer *Ashuelot*. Accompanied by the commanding officer of the vessel, the surgeon, one surveying officer, one marine, one photographer, one interpreter, and two guides, General Le Gendre proceeded direct to the place where the Japanese had been murdered. The excuse given for the murder, was that the Loochooans had been taken for Chinese, who, by the terms of the treaty of 1867, were not to be protected.\*\* The result of General Le Gendre's enquiry was never published. But from what transpired through those who accompanied him in this expedition, it would appear that it proved anything but creditable to the U. S. Legation at Peking, and to the Chinese Government. It was said, that General Le Gendre had repeatedly called the attention of both the American and Chinese officials to the necessity of having the terms of the agreement entered into by him with the aborigines in 1867, complied with, so that, among other

things of importance, the aborigines be given facilities for the prompt transfer of castaways. But no notice was ever taken of this request; and it is asserted, that, without the aid which Mr. Seward, the U. S. Consul General at Shanghai, gave to General Le Gendre, the latter could not have made the visit to Formosa to which we have referred. Thus General Le Gendre was compelled officially to report what had taken place to Washington; and from that time dates the hostility of Mr. Low, U. S. Minister to Peking, to General Le Gendre, the effects of which the latter had often to suffer, as we shall presently see.

His action at the commencement of his career in China, with regard to the coolie traffic and the Formosan aborigines, had gained for him the confidence and respect of the Chinese, and he had much influence with them. During his term of six years at Amoy he never refused his official aid to anyone who had a just claim to it.

For instance. Having found the American Missionaries houseless when he first arrived, he had them promptly provided with suitable ground, on which they erected some of the finest residences that can be seen at the port. But his aid was not confined to Americans. It is entirely owing to his efforts that the Great Northern Telegraph Company was enabled to establish a station at Amoy. The ground upon which the property of the company stands is an American front. A curious story about that is reported. Immediately after the Consul's departure from Amoy, a dispute took place between the Telegraph Company and the local officials, owing to an imprudent attempt having been made by some one to connect the U. S. Consulate and the shore station, by a land line. The Chinese had gone so far as to order the Company to pick up their cable and remove it. Although General Le Gendre had left Amoy and was now in the Japanese service, he was applied to for advice. The telegraphic lines between Tokio and Nagasaki had just been completed, but not opened for traffic. Feeling the great importance of sending a prompt reply to Amoy he applied for permission to use the Japanese wires. It was granted; and we may now say that the first telegram that was ever sent from Tokio to China direct, was the means of securing electric communication between Southern China and the world at large. We may note, incidentally, that General Le Gendre was never thanked by the Danish Government for the aid he had given to the Great Northern Company.

Although while thus engaged in dealing

\* Lane Crawford Co, Shanghai, 1874, plate 2.

† See *Customs' Gazette*, 1869, page 69.

‡ *Customs' Gazette*, January 31st, 1871.

§ See the pamphlet "Is Aboriginal &c," before mentioned—page 11.

\*\* See Dip. Corr. 1868, Part 1, China,—page 509.



with the Chinese on such delicate questions, he often found himself at variance with them, he never attempted to extort, by force, an acquiescence in his views. He would devote his whole time and energy to the accomplishment of his ends, and he owed whatever success he had to hard work. Having once satisfied himself that a case was just, and having brought the attention of the Chinese Government to it, he would follow it up with unceasing pertinacity, meeting argument by argument, scrutinizing everything, going to all sorts of trouble to discover fraud where-ever he suspected the native officials guilty of malpractice, and thus, often making their iniquities serve the ends of right and justice. In this manner in 1868, he persuaded the Chinese government, through the Viceroy of Foh-kien, and without the intervention of the U.S. Minister, to allow the British Amoy Dock Co. to import ships' stores free of duty. The case had been in the Consulate for years. It had been transferred to Peking, where it remained, to all appearance, hopeless of ever being settled. But it was accomplished by General Le Gendre in less than six months; an American gentleman, Mr. E. M. Smith, of Amoy, was induced to buy a number of shares in the company, to enable the American Consul to take action. In the same manner a large claim by the Hongkong and Shanghai Banking corporation, which had been for years in Peking, was satisfied in 1873, in three months; and the Shan-sin-fan excitement, which, at one time, had threatened to lead in China, to a repetition of the scenes of murder that had desolated Tientsin in 1870, was put an end to in 1871. A short paragraph which appeared in the Shanghai papers at the time, may explain why the circumstances of General Le Gendre's action in this last case, were not made public by the American government. It is there asserted that General Le Gendre had actually put his hand upon letters implicating in the plot some high native officials; and it is probable that although he may have made use of these documents to secure the punishment of some of the local officers, he had promised not to publish them.\*

It was after the reception of the general's narrative of this occurrence that the U. S. government published a series of *memoranda* on Chinese hostility to foreigners and foreign ideas, and also narratives of events of importance. It ends with a short sketch of the rela-

tions of the United States with China from 1858 to 1871.

Article 4, in these *memoranda*, will always be read with pleasure by Englishmen. In it an account is given of some serious difficulties that occurred at Banka, Formosa, in 1868, between the British Consul, Mr. Holt, and the native authorities. For the aid which General Le Gendre rendered to both parties, he received the thanks, not only of the British government but also of the Viceroy of Fohkien.\*

The account of the bombardment of Amping by Lieut Gurdon on the 20th November 1868, after a series of difficulties that had taken place between the British Consul, Mr. J. Gibson, and the governor of the island, which is also given, is specially interesting. The general was not, however, directly connected with the case. Having no interest at stake in the controversy, and feeling that he could not take part in it on general grounds, without involving his government, he had carefully kept out of it. But when he saw that M. Gibson had been suspended for acts by which all foreigners had greatly profited, he did not hesitate to give him his support. At Mr. Gibson's request, he wrote that gentleman's defence, and forwarded it to Peking. It was duly communicated by the U.S. Minister to the Queen's representative, and it had a decided effect upon him. In a lengthy dispatch which Sir R. Alcock wrote to his government, which has never been published although copies of it were privately circulated in 1869 by persons interested in Mr. Gibson's tale. He says, giving his opinion that Mr. Gibson was excusable:—

Such was also the opinion of General Le Gendre, the U. S. Consul at Amoy \* \* \* \* who wrote to the minister of the United States here in the following terms:—"Ever since the signing of the treaty of Tientsin, the position of the Consular body in Taiwan has been most difficult. The Formosan authorities had been led to believe that they could with impunity commit the greatest wrongs. Being located at a great distance from Peking and from Foochow, on an island where the population is composed of the scum of China, rendering their administration the more difficult they understood that a great deal must be left to their discretion by their provincial masters, whose means of control over them under the slow process of investigation of the Chinese, must be almost null. Had he, (Mr. Gibson) longer hesitated, no one can tell what would have happened. Yeng ta yea gone, probably the entire foreign settlement would have shared the fate of Dr. Maxwell, and all the community have been put to the sword."

Clear and decisive evidence this, that a man of great nerve and experience, well-acquainted with the locality and the people, but living out of reach

\* Some details of this interesting case are to be found in the *U. S. Commercial Relations* for 1871, page 169; and also in a printed letter from Dr. Talmage, published in September 1871, in Hongkong.

\* *Commercial Relations* for 1871—page 139.



of infection from any momentary panic or popular excitement, was deliberately of opinion that the danger was imminent, and the necessity great, for some decisive action. It was at all events, one of those exceptional cases, such as your Lordship's recent instructions contemplate, as sanctioning an appeal to ships of war for protection.\*

It was not only in such instances that General Le Gendre was practically exerting himself outside of his duties as an American officer. Whenever his active life left him any rest, he devoted his time to corresponding with his government upon the highest and most delicate questions of the day.

Early in 1873, General Grant nominated General Le Gendre as Minister to Buenos Ayres; but the nomination having come before the Senate at the time when the Geneva convention was in session, was laid on the table with others, never acted upon, and fell through with the adjournment. Under these circumstances, the general's friends advised him to return to America, assuring him that the President would tender him another mission, and that they would see it confirmed. Having carefully considered the matter, he decided, therefore, to close his career in the East; and on this becoming known, the residents of Southern China tendered him a handsome testimonial, and besides, sent a cheque for Five hundred pounds (£500) sterling, to the Chamber of Commerce of New York, to be presented to him on his return home, and to be invested as he or his friends should direct. The address reads thus:—

Amoy, October 4th, 1872.

GENERAL C. W. LE GENDRE,  
U. S. CONSUL, AMOY.

SIR,

We hear that you are on the point of leaving for the United States; and we wish, before your departure, publicly to express our thanks to you for the energetic way in which you have laboured for the general benefit of those residing at Amoy and Formosa.

In the happy result of your action we have all participated, and we trust you will pardon us, if we recapitulate some of the more prominent benefits which we have derived from your exertions.

It is mainly to the measures you took, that we owe the stoppage of the infamous coolie trade, the mere existence of which was a reproach to all foreigners, involving, as it did, wide-spread misery.

In Formosa you succeeded in preventing the

massacre of shipwrecked crews by the aborigines, inducing the Chinese authorities to punish the culprits, aiding the expedition with your presence; and finally, concluding a treaty with the most important tribes of that district. It is with pleasure that we mention that an English ship was the first to benefit by this, and that the agreement has been faithfully observed up to the present time. It is to you we owe the present safety of those who land there.

Your steadfast support and defence of our lamented friend, Mr. Consul Gibson, will always be held by us in grateful remembrance; nor can we forget your friendly aid when Messrs Kerr and Bird were attacked in Northern Formosa.

When the late Shan-siu-fan excitement threatened to become dangerous, we believe that your vigilance largely contributed to our security.

In matters affecting the welfare of our community, your constant and ready assistance claim our warmest thanks. And now that we are about to bid you farewell, we have wished to present you with some lasting proof of our esteem and regard. Unfortunately in this country we can procure no fitting memento, and we therefore take the liberty of handing you through the New York Chamber of Commerce, a cheque, with the request, that they will obtain for you some token, which will serve as a remembrance of your sincere friends and well-wishers in Amoy.

Again wishing you good bye, and success wherever you may go,

We are, Sir,

Your obedient Servants,

P. MANSON.	JOHN FOSTER & Co.	AUG. HEARD & Co.
AUGT. MULLER.	R. B. BENTON.	BOYD & Co.
N. C. STEVENS.	J. PATERSON	BROWN & Co.
ELLIS & Co.	U. A. BUDD.	JNO. L. ANDERSON.

It was at Yokohama, on his way home, that General Le Gendre was first made acquainted with the plans of the Japanese Government regarding Formosa. He had never acquainted either Mr. De Long, the U. S. Minister in Japan, or the government, with the result of his last visit to Formosa on behalf of the Loochooans. He had never met Mr. De Long, who was a perfect stranger to him; and he was on board the P. M. S. S. *Japan*, about leaving for San Francisco, when, at 11 o'clock at night, he received the following note from the U. S. Minister.

U. S. Legation, October 22, 1872.

GENERAL,

Having been unofficially informed by the Minister of Foreign affairs of this Empire, that

\* Peking 11th June, 1869.—Sir R. Alcock to the Earl of Clarendon,—Unpublished correspondence.

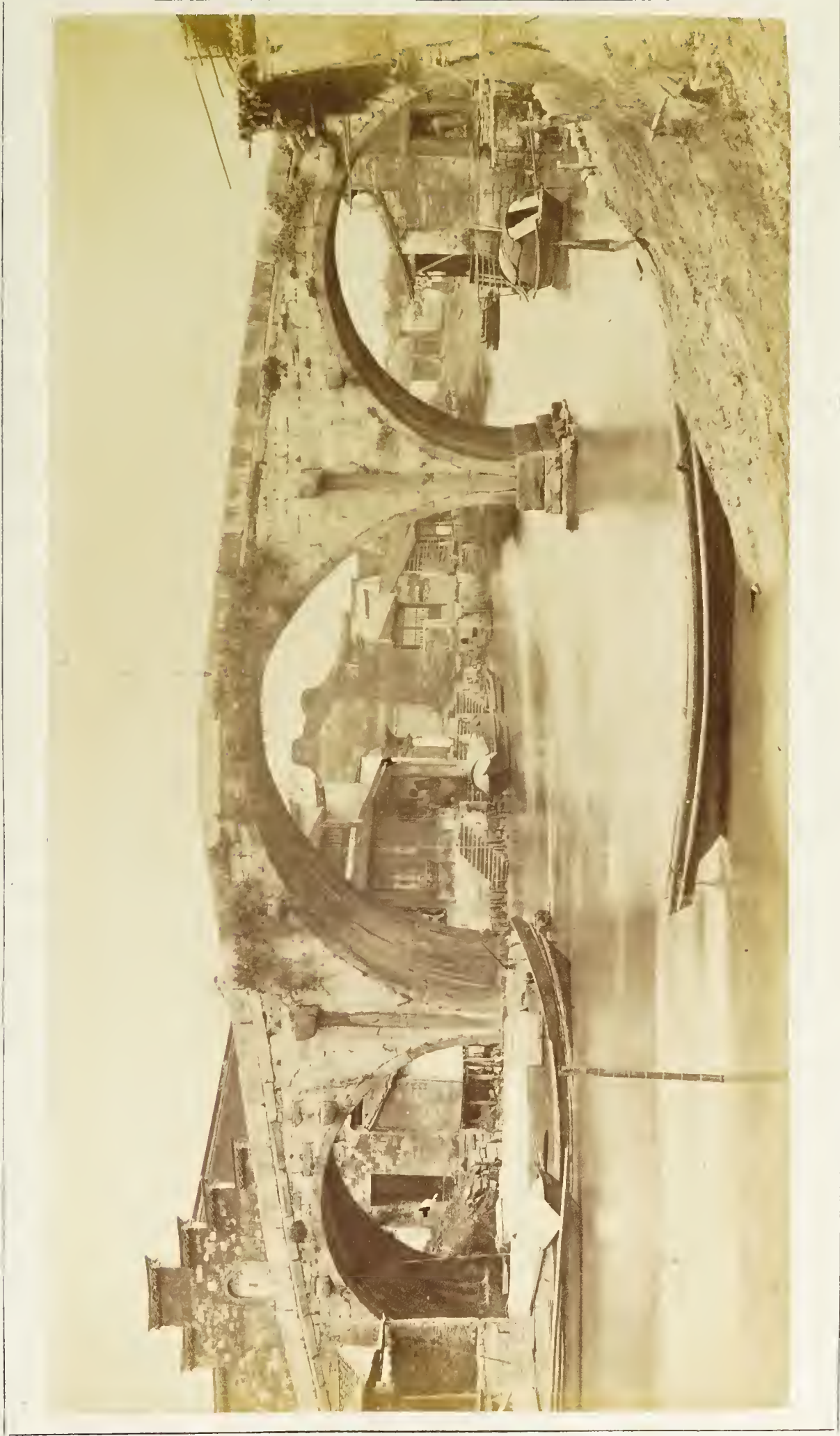








THE FAR EAST.



SUNGKIANG BRIDGE.





an expedition to Formosa is contemplated by this Government, to secure the punishment of certain of those peoples for outrage committed on the inhabitants of the Loochoo islands; and, in view of your relations with the Chinese Government relative to a similar subject; your intimate knowledge of the situation of those affairs, and my entire ignorance of the same; I should feel extremely obliged to you, and believe you could well serve our Government, if you would kindly consent to remain over here until the sailing of the next steamer, to advise with me about the matter, and, if possible, aid me in causing this government to hesitate about pursuing a course of policy that may involve their people and others in great misfortune.

I have the honor to remain, Sir,

Your most obedient servant,

C. E. DE LONG.

We must not forget that, at both risk and expense to himself General Le Gendre had tried to put matters right in Formosa. Owing to failure on the part of the U. S. Minister at Peking, to give him support, he was now leaving China without having perfected his scheme. This was a matter of much regret to him. On reading Mr. De Long's despatch, he had an unexpected opportunity of doing through the Japanese what he had endeavoured to do through others. He did not hesitate to improve it. He acceded to Mr. De Long's request. At that time he and Mr. De Long were perfect strangers to each other; and neither directly nor indirectly had he ever tried to bring himself under the notice of the Japanese authorities. The Minister for Foreign affairs, Mr. Soyeshima, had himself made enquiries as to how he could place himself in communication with him; but he was ignorant even of that fact. Although, too, Mr. Soyeshima had heard of General Le Gendre's excursions, to Formosa in 1867 and 1869, he knew nothing of his last visit in 1871. But, as soon as Mr. De Long knew that his request had been complied with, he informed Mr. Soyeshima, and on the 26th October, wrote as follows:—

My dear General,

H. E. the Minister for Foreign Affairs invites you and myself to dine with him to-day at 6 o'clock. If agreeable to you I will call for you in my carriage at half past five, at such place as you may mention.

I remain, Sir,

Yours very truly,

C. E. DE LONG.

To General Le Gendre.

Shortly after this first interview with the

Japanese secretary for Foreign affairs, Taneomi Soyeshima, General Le Gendre was requested to take service with the Government of the Mikado. Although much flattered by this offer, he respectfully, but positively, declined it. For this he had many reasons. In the first place, not only had he nothing to gain by leaving the service of his country, but besides, he was taking great risks. He had been an officer of the United States for many years, and he stood exceedingly well with General Grant and his cabinet. He was certain of getting a mission if he went home. Why then should he remain in Japan? The equivalent of the rank of minister, with the same small salary as is paid to such Diplomatic officers in America, was offered to him. He knew that he exposed himself to become responsible for failures which he could not guard against; and thereby to lose the enviable reputation, which he had gained in China. Again, the Japanese Minister wanted him to accept his offer at once, and, being still U. S. Consul at Amoy, he felt that he had no right to leave that post, without the sanction of the Government. He consented, however, to remain in Japan one month, as the guest of the Government, and to give them such information as they desired. Still Mr. De Long was insisting upon the general remaining. On the 18th of December he wrote him. Knowing that you will \* \* \* use every effort in your power to preserve the peace between these two states (China and Japan), whilst claiming for Japan the full measure that our own and all civilized states are directly concerned in the result of this mission, I do not hesitate to earnestly recommend you to at once resign the commission you hold under the government of the United States, and accept the one that is tendered you by H. M.

“Should you conclude to do this, I shall look confidently forward for the warm approval of our government of your action and my own, when all that has been done by us, and our motives are fully understood by it. The fact that for the first time in the history of Japan, a native of any other country has been presented any rank under its government, signalizes the offer as a personal compliment of high degree to yourself, and so, indirectly also one to our country; which fact, I trust, will not escape your attention; and, should you accept their service, will, I trust, stimulate you in the strongest manner to faithfully serve the government of Japan that you may reflect credit upon that of the United States.

“Feeling convinced that what advice I have given has had influence in shaping the course they have advised to pursue, I now feel an



earnest desire to have you accept this appointment, &c. &c.

I have the honor to be, Sir,

Your obedient servant,

CHAS. E. DE LONG."

Finally General Le Gendre accepted. But, as he had foreseen, the Government disapproved of his action. In his displeasure, \* Mr. Fish went so far as to hint that Mr. De Long had deceived the government of Japan as to the true status of General Le Gendre in the American service; and that he had used his influence and resorted to misrepresentations, to obtain the high position which had been given to him by the Mikado.

When Mr Fish wrote this dispatch, dated 30th December, he had not received Mr De Long's communication of the 19th December, to the Japanese Minister of Foreign Affairs, in which the general's civil rank in the American service was clearly defined. This is the letter:—

U. S. Legation, 19th December, 1872.

His Excellency Taneomi Soyeshima,

Minister for Foreign affairs,

Your Excellency,

I have the honour to acknowledge the receipt of your letter of date 18th day of 11th month of the 5th year of Meiji, with regard to the employment of General C. W. Le Gendre in the service of the Japanese government, and in reply, advise you that I communicated the same forthwith to him, and added my strong recommendation that he should accept the royal commission tendered him, after resigning from the service of the U. S. Government; to which he has this day replied, first delivering to me his formal resignation of the office of U. S. Consul at Amoy, China, and secondly, by authorising me to advise you that he accepts &c.

I have the honor &c. &c.

C. E. DE LONG.

*To be continued.*

### The Illustrations.

FOUR of the pictures in the present number, are connected with the very interesting narrative of the Ever-Conquering Legion, which Dr. Macgowan is giving in our pages. They are the two pictures of Kwenshan; the bridge at Sungkiang; and the woodcut of the garotting, to which the Chinese have given the extraordinary title of "carrying your maternal uncle." How the walls of Kwenshan have been battered is apparent in the picture of the Wa-

\* Vide in the U. S. Diplomatic correspondence, Mr. Fish's despatches of the 30th of December 1872.

ter Gate, which was taken by the late Mr. Cammidge, just after Gordon's operations against it. The Bridge at Sungkiang is outside the city, and it was just below this bridge that the steamer *Kaujiau* was seized by Burgevine, just after Dr. Macartney had landed. It is about there miles from the mouth of the creek; where it debouches into the Hwangpu River.

The view At Chungking, is that alluded to in the following extract from Captain Blakiston's book *The Yangtze*:—

"The country in the west of Chung-king, as far as can be seen from the river, is a good deal broken, though without any high hills; but to the eastward, that is, on the opposite side of the river, there is a continuous line of hills ranged north-by-east, and south-by-west, with numerous small peaks and ridges, varying from 500 to 700 feet above the river and at their nearest part about a mile and a half from the town. The great eastern road from Chung-king ascends these hills by a succession of stone steps. There is a collection of temples on the summit of one point, and there are a number of other joss-houses scattered about, as well as some pretty dwellings on the slopes facing Chung-king and the river.

"On descending the river at the beginning of June, when we were delayed here some days without occupation, the Doctor and myself ascended these hills, and made a visit to the "Pinnacle pagoda." We mounted the steep slope by means of the flights of steps, and on the road passed a number of eating-shops, such as are usual near any large town, where the coolies, or porters, halt and refresh themselves after a long and weary journey, and where, before they set out on another, they loiter about and spend their cash in liquor until, from necessity, they are forced to leave. At one house the road passes through an archway, and is sheltered by a roof; here we found a large bucket of hot tea, with a bamboo ladle floating in it, ready for the use of any passing traveller who might desire to refresh himself with a draught; and by the number of inscriptions we were led to believe that this was a place of gratuitous refreshment, erected and kept up by some philanthropic individual. Such things are not uncommon in China, and a rich person thinks a public donation of this kind a very honourable act; in the same way that drinking-fountains have become all the rage in England of late years; but we are behind the Chinese in this respect, for our fountains do not spout forth tea. We found some places on the river where public ferries are kept up in like manner.



# Advertisements.

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23 Kiangse Road, Shanghai.

## THE FAR EAST,

NEW SERIES,

## VOLUME 1,

July to December, 1876.

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Chinese Tea-house, Shanghai City.  
Garden near the Ch'en Hwang Temple.  
The Chinese Wheelbarrow.  
A Shanghai Merchant's Wife.  
Itinerant Cobbler.  
Wicker-work and Matting Shop.  
The River Front, Shanghai.  
Chinese Military Officer.  
Yu-lu, Lieut-Governor of Nankin.  
Coolies waiting for Employment.  
Chinese Shops.  
His Excellency Sir Thomas F. Wade, K.C.B.  
The Oriental Bank and Central Hotel, on the Bund, Shanghai.  
Group of Chinese Actors.  
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The Landing Place at Hu-Chu, Pagoda Hill; near Soochow.  
Two Views in the Grounds of O Hama-Go-Ten, Tokio, Japan.  
Sho-ro-do, or Drum Tower.  
Approach to a Temple, Tokio.  
The Crew and Deck of H. M. S. "Newcastle," at Woosung.

## VOLUME 2,

From January to June, '77,

### The Illustrations:—

View in Nagasaki,  
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The West Gate, Shanghai,  
The Temple of Confucius, S.hai,  
Within the walls, Shanghai.  
Part of the French Monastery, Sikawei.  
The observatory of the French Fathers.  
Japanese Geishas.  
Sir W. H. Medhurst, Knt.  
M. Prosper Giquel.  
The Right Rev. Bishop Russell.  
Dwellings of the Poor.  
Chinese Woman's small feet.  
Mandarin Tax boat on the Whampo.  
Itinerant restaurant.  
Temple of Osuwa sama, Nagasaki.  
The Cathedral, Shanghai.  
H. E. Sir Harry S. Parkes, K.C.B.  
The Police Office, Yard, and Firebell, Shanghai.  
Ningpo Woman.  
The Custom House, Shanghai.  
Upper sections of the Shanghai Anchorage, Shanghai.  
The Princess' grave, Foochow.  
H.E. Sir Arthur E. Kennedy, C.B. G.C.M.G.  
Calligraphy of one of the Empresses Dowager.  
Group at the "Ward" Memorial Hall.  
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General Ward.  
Loong-liwa Pagoda.  
The Grand Stand, Shanghai Race-Course.  
Part of Race-Course, from the Grand Stand.  
Groups of Missionaries:—  
1. Over 10 years in China.  
2. Under 10 „ „  
Statue to Admiral Protét.  
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NOVEMBER, 1877.

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Tea Houses at Oji, near Tokio, Japan.



NOVEMBER, 1877.

# The Far East.

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NEW SERIES.

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# THE FAR EAST.

A Monthly Journal,

Illustrated with Photographs.

CHINA AND JAPAN, NOVEMBER, 1877.

## North China Branch of the Royal Asiatic Society.

THE first meeting of the members of the North-China Branch of the Royal Asiatic Society, for the Winter Session, was held in the Society's Rooms in the Ngao-men Road, on the evening of Tuesday, the 16th October last, Mr. Kingsmill, the President, in the Chair.

After the conclusion of the usual routine business, Dr. Macgowan exhibited a diminutive brass bottle containing a dose of very pungent snuff, which the learned doctor informed the Society the well-to-do natives were in the habit of carrying, as an antidote against a sudden attack of Cholera. The snuff was a not unpleasant preparation of various ingredients, the chief of which was hellebore, calculated to stimulate the snidereal nerve. When other remedies, such as fomentations and stimulants, fail to reanimate the patient, this violent irritant to the olfactories is found to succeed. By an ingenious mechanism pressing the bottle injects the contents into the nose and the powder will rouse a man when all other remedies have been tried in vain. The Doctor also handed round photographs of the Solfataras in North-Eastern Formosa, upon which Mr. Taintor had already read a paper before the Society: also of a very remarkable building, specimens of which are found in the wild districts of Fokien province and other remote parts of the Empire. The style is annular, the building being in the form of a ring crowning a height or crest of a hill: the ring is divided into apartments occupied by different branches of the family; the cattle and farm implements being corralled in the centre. The Doctor also mentioned that letters had been received from the Russian explorer Peschewalsky announcing his having shot more than one specimen of the wild double-humped Bactrian camel. It now only remained to be confirmed that luscious oranges grow in the same region, west of Kokonor. The Doctor farther drew attention

to the fact that, as hundreds of tons of wild fowl are found at the foot of the lighthouses off the Coast of Florida, so at the Lammocks, upon our coast here, the birds dash themselves against the lights with such force as even to break the lanterns, as well as to stun or even kill themselves; and he hoped in this way to obtain specimens of rare species for the Society's museum. He went on farther to describe the ravages of the termites, white ants, in the south of China. An American flag-staff, the pride of an Oregon forest, was, soon after its erection, honeycombed and prostrated by that omnivorous destroyer. Should the white ant perchance be conveyed to the moist and warm parts of America it would prove more destructive than the Colorado beetle. It is commonly believed that wherever a poison is found growing, an antidotal plant will be found not far off. This is paralleled by noxious insects. The white ant, for example, has an enemy in a small black ant to which it affords support. A singular battle was observed the other day, between two columns of these insects, if that can be called a battle where all the injury that was inflicted was suffered by one side. The black ants seized and carried off the white ones, if not without remonstrance on the part of the latter, at any rate without resistance. Tobacco is virulent poison to the white ant. A colony lately invaded a box of cheroots, which, on being opened, showed that the cigars had proved fatal to them instantaneously, as none of them had let go their hold of the tobacco. This is more of a warning to masticators, than to smokers, of the nicotine weed. The President now thought it time to proceed with the business appointed for the evening, and requested Mr. Little to read the paper sent to the Society by a gentleman, understood to be residing in the interior, who did not wish his name published. It was upon "The Nature worship of the Chinese as exemplified in the Imperial Sacrifices to Heaven and Earth, with a translation of the Ritual." As the paper itself will be shortly printed, we will content ourselves by stating that the writer,

after giving a short sketch of the history of the three worships of Heaven, Earth and Man (ancestors), as derived from a perusal of the ancient Chinese works upon the subject, concluded by pointing out the materialistic tendencies of Chinese religion, and the peculiar absence therein of a personal God like the Jehovah of the Jews. The paper was a very lengthy one, interlarded with quotations supporting this view, and gave details of the ceremonies laid down in the old Chinese rituals for observance in carrying out this worship. As shewing considerable research the essay is interesting to the student of the subject, but the bases of the author's generalisations are not clearly set forth, and the subject of Ancestral worship, which formed the main attraction to many who had come to hear the paper read, cannot be said to have been treated other than in an extremely superficial manner. At the conclusion of the reading,

The Rev. Mr. Muirhead remarked that the whole ground covered by the paper they had just heard read, and with which he must confess he was much disappointed, was debatable. Ancestral Worship existed long anterior to Confucius, yet the author set out with a sketch of the Confucian, Buddhist and Taoist religions. The religions of China are ethical, yet the writer represented the Chinese as worshipping only the material earth. Now no intelligent heathen acknowledges that he worships the material image: all the time, he is worshipping the spirit represented by that image. Dr. Legge's translation of the "Rites and Ceremonies under the Ming dynasty" shewed that in every case a personification of the material object—The Spirit of God—was sacrificed to. The meaning of the Chinese worship, set forth in the classics, must be sought in a reference to the times of Yao and Shun. There Shang-ti is always mentioned as *Imperial Heaven Shang-ti*. The word Shin is used in a most subordinate sense. When it was that Shang-ti was forgotten we know not, but he appears to have been replaced by *Tien-ti* (Heaven and Earth). If the personal existence of Shang-ti was lost sight of, what more appropriate subject of worship than Heaven and Earth? The Chinese use Heaven, as we often use the word Heaven, for God. Heaven is superior to Earth, but the gods called Shin (spirits) have little more importance than our Angels. The reverend gentleman concluded his remarks by stating that he considered the subject had been treated in a most unsatisfactory and partial manner.

Dr. Dudgeon endorsed every work of Mr. Muirhead's. If you told a Chinaman that in

"Tien" he worshipped the material firmament he would ask you:—Do you take us for fools? No; by Tien or Heaven the Chinese mean a personal being who resides there. Is not this shewn by the common Peking expression "*Lao tien ye*" (Old Father Heaven)? This was never confounded with the *Ue wang Shang-ti* of the Taoists. It appeared to him that in the paper before the meeting the subject of ancestral worship had not even been touched upon at all.

The Reverend John S. Roberts thought the criticism of the two previous speakers too severe. A wide view and conspectus of Heathen Worship had been given. All systems of native religion recognize the creative and nourishing powers; and, in his opinion, the nature of their worship was specially phallic.

The Shang-ti of the early Chinese was the equivalent of Jupiter, neither more nor less. Jupiter is spoken of as *Deus*. The Chinese with all their civilisation and philosophy, know nothing of the personal God of the Jews and of ourselves. This material drift and tendency of the Chinese is shewn in the great commentator of their classics, Chau fu-tze, who was a rank materialist.

The President wound up the discussion by stating that the whole question was one of comparative mythology. The Chows, who, coming from the direction of the Pamir steppe, were the founders of China, brought with them the pantheistic worship of Central Asia as exhibited in the Rig-veda and the mythology of the ancient Greece. Shang-ti was not an undivided, person but akin to the *Dei Superi* above, as distinguished from the Shin upon the earth or the Koei below it. Ouranos and Chronos gave way to Zeus: Varana to Indra; Shang-ti to T'ien, which was the last remnant of Nature Worship.

The Meeting terminated with the usual vote of thanks to the author of the paper.

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### General Le Gendre.

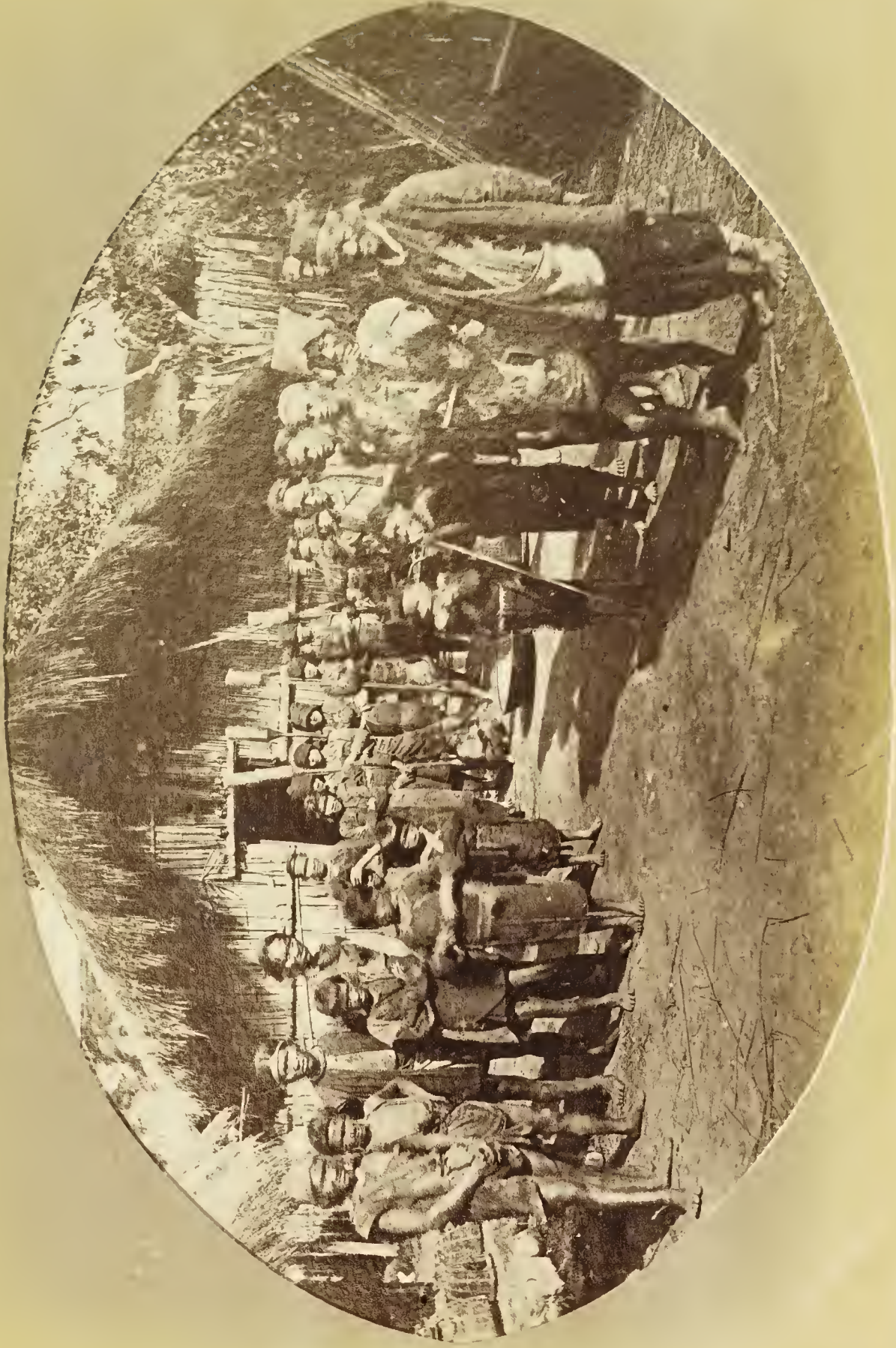
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(Continued from page 94.)

WE now find General Le Gendre regularly employed by the Japanese Government, and it would appear that the first thing he recommended was the sending an ambassador to China, to ascertain the Chinese Government's views respecting their responsibilities in connection with Formosa. Mr. Soyeshima was accordingly accredited in this capacity, and General Le Gendre attended



THE FAR EAST.



GROUP OF ABORIGINES, AND HUT, FORMOSA.





him. It was at the time that the Audience question was uppermost at Peking, and the Japanese ambassador arrived just in time to take part in it.

As we have seen, by writing his series of *memoranda*, published in the *Commercial Relations* of 1871, and to which we have already referred, General Le Gendre had made an enemy of Mr. Low the U. S. Minister at Peking.\*

All Mr. Low could do to dissuade General Le Gendre from visiting Peking with the Japanese ambassador, he did. Under date of the 26th December 1872, he wrote to Mr. De Long:—

“With reference to the question of sending an embassy to China, and the appointment of one of our citizens as Associate Minister, my opinion, I regret to say, differs from yours. \* \* \* Were there reasons to suppose that the sending of the embassy (Japanese) would eventuate in the adjustment of the questions at issue, there would be less objection to having an American citizen associated with it. But even in that case, there are so many valid reasons against it, that I should not favour the trying of such an experiment.

Mr. Low firmly believed that Mr. Soyeshima had instructions to break relations, and declare war, in case an audience were refused to him.

There was no foundation for the rumour; but, inasmuch as it had been circulated, and Mr. Soyeshima thought it might contribute to his success, he never contradicted it. It was said in Peking that Mr. Low had been authorised to leave the capital, in case the Emperor declined to receive him. Whether this was true or false has never been known; but it is certain that the Chinese Government believed it. This circumstance gave him a marked influence with the Tsungli Yamen. He knew it; and he boasted that if he had not been in Peking, the audience would not have been granted. General Le Gendre never disputed this assertion while the negotiations were pending; but after his departure from Peking, General Le Gendre, knowing that the Japanese ambassador, together with the French Minister and the Russian Envoy, had most to do in settling the question, inspired an article, which was published in the *N. C. Daily News*, which gave to Mr. Soyeshima the credit that belonged to him. From the beginning of the negotiations, Mr. Low's jealousy and distrust of General Le Gendre were most intense. Not only was he imprudent enough to shew it in his own correspondence to the

department\* but he said that his colleagues were animated by the same feelings.

He wrote on the 13th May 1873, to Mr. Fish:—

I may add that General Le Gendre's action † in this matter has made a very unfavourable impression upon my colleagues, it has evidently increased their jealousy and distrust of him. If he displays no more discretion when dealing with the Chinese ministers, his presence will do the Japanese much harm, I fear. ‡

The fact is that, with the exception of Mr. Wade and Mr. Low, not one of the ministers had evinced any jealousy or distrust of General Le Gendre; and the most able of them, on the contrary, gave him an assistance in the fulfilment of his mission, which to this day the General is pleased to acknowledge, and without which, he says, Mr. Soyeshima might have been less successful. Be that as it may, General Le Gendre was not to be intimidated by the opposition of such a man as Mr. Low; but having had information from Mr. De Long that he would meet with serious opposition from the diplomatic corps at Peking; knowing besides, that there was no hope of his being able to conciliate Mr. Low, he advised Mr. Soyeshima to prepare himself to be firm in maintaining his right. Truth to tell, Mr. Soyeshima hardly needed such advice. And owing to his firmness, and his ability in dealing with the Chinese, and to the valuable assistance received from one of the foreign ministers, he gained his ends. His rank was respected. He obtained the first audience from the Emperor; and received from the Tsungli Yamen an answer regarding Formosa in the shape of an acknowledgement of Japan's right to punish the aborigines who had murdered the Loochooan subjects of Japan.

In August 1873, Mr. Soyeshima returned to Tokio, accompanied by General Le Gendre. There the latter, owing to Mr. Low's intrigues, had to contend with many obstacles from quarters he had never suspected. On his way to the United States, Mr. Low passed through Japan, and, in conversation with nearly every one he met there, endeavoured to tarnish the general's fair name. Owing to these representations General Le Gendre, who had spent some of the best years of his life, in defending Foreign interests in the Far East,

\* See *Commercial Relations* for 1873, pp. 116 to 119.

† Mr. Low refers to the general's action with regard to the propriety of the Western Ministers, who were only Envoys, acknowledging Mr. Soyeshima's superior rank as an ambassador.

‡ See *Diplomatic Correspondence*; for 1873; pp. 177 and 178.

\* See *Commercial Relations* for 1873, pp. 116 to 119. Mr. Low to Mr. Fish.



was soon believed to be their most inveterate enemy; and he was opposed accordingly. However, being bound to the Japanese for a certain task, he continued to serve them to the utmost of his power. When Mr. Soyeshima left the government, General Le Gendre wished to retire also; but the minister begged him to remain, and prepare to assist the government in settling the Formosa difficulty. He at this time put his notes on the island of Formosa in order, and wrote a description of its various districts. \*

In spite of everything that has been said to the contrary, we know that, while doing this work, General Le Gendre remained entirely indifferent to what was passing around him in Tokio. It was only after the day before handing in his resignation to the government in 1875, that he had a copy made of his manuscript on Formosa, and, at the request of the Minister of Finance, forwarded it to the Formosa Bureau. Shortly before the breaking out of the Saga rebellion, when the Government determined upon the Formosan Expedition, General Le Gendre's reserve and retirement had been such that it was apprehended that he would not take part in it. Okubo and Okuma, (the Home and Finance ministers) wishing to see him, to consult with him as to the best way to send the expedition to Formosa, wrote to him the most ceremonious note:—

Tokio, January, 1874.

Messrs. Okuma and Okubo, His Majesty's councillors, have a matter on which they would like to converse with the Hon. C. W. Le Gendre, on Friday, the 30th inst., at half past eleven o'clock A.M., if it will suit his convenience to meet them at the Yenrio Kuan.

At the same time they also beg that he will give them the pleasure of taking a slight collation with them at 1 o'clock P.M. on the above mentioned day, and he will meet with Messrs. Yanagiwara, Hirai, and Rei.

R. S. V. P.

Yet General Le Gendre's detractors have published that it was owing to his instances with the Japanese government that the expedition had been finally sent. The editor of the *Japan Mail*, Mr. W. G. Howell wrote to the *London Times*:—

On the return of the embassy, \* Mr. Le Gendre constantly pressed upon the Minister for Foreign affairs, the importance of dispatching an expedition to Formosa.

\* The work, with over 500 water colour drawings, is descriptive of the island, of the aborigines, and of their mode of life. In manuscript it fills three volumes *quarto* of 300 pages each, besides a volume of maps and an appendix. It is beautifully written out, and as yet unpublished. Ed. F.E.

\* Mr. Iwakura's embassy to Europe.

A most wanton misstatement. For not only did General Le Gendre never press upon the Minister for Foreign affairs, the importance of dispatching such an expedition after Mr. Iwakura's return from Europe, but he did not even know the Minister for Foreign affairs at the time. He met him for the first time at a farewell dinner, given to him by the Prime Minister, the day before he left for Nagasaki, where he had been ordered to go, to join the expedition that was about to sail for Formosa. It is true that at the time General Le Gendre was an officer of the Foreign Department; but after Mr. Soyeshima's retirement, he had his office in his own house, and circumstances prevented his ever meeting Mr. Terashima, successor of Mr. Soyeshima, until they met as recorded.

Owing to the difficulty of procuring access to Japanese records, we know very little of General Le Gendre's career in Japan from January 1874 to the time he resigned. From what was said in Shanghai at the period of the sailing of the Formosan expedition from Nagasaki in May 1874, we are aware that he was severely blamed for advising the Japanese to send a larger force than was necessary, and for causing the expedition to leave so late in the season; thereby, on one side, needlessly awakening the suspicions of the Chinese as to the Japanese designs, and exposing the expeditionary corps to unusual suffering and loss of life, from the heat, which in June; in that region, is excessive. It must not be forgotten, however, that his first interview with those who had the control of the expedition, took place in January 1874, and that it was owing to the Saga rebellion, and the unexpected interference of the American Minister with the expedition, that its departure was so long delayed. Had not that obstruction occurred it would have been in camp in Formosa by the end of February. Had General Le Gendre had his choice, the month of November would have been fixed upon. For the regrettable consequences, therefore, that attended its detention, circumstances, much more than the Government of Japan or General Le Gendre, are to be found fault with. As to the other reproach, the circumstances under which the Japanese actually operated might have been very different; and it was necessary to be prepared for all emergencies. The region west of that which, in his map of Formosa, General Le Gendre has localised as the confederacy of the eighteen tribes, (thus named because of the custom prevailing of their always uniting under one chief in threatening times), is a long basin between low hills, covering about nineteen



square miles; and is called the Liangkiau district. The half-caste villages scattered over this district, in case of need can muster 5244 fighting men, thoroughly acquainted with mountain warfare, and fully armed with excellent matchlocks, cutlasses, lances and bows and arrows. In 1867, from a careful census made by Messrs Horn and Pickering it would appear that the confederation had 2580 warriors spread over an area of about fifty nine square miles, also well-armed and trained to fighting. General Le Gendre gave these figures to General Saigo, the commanding officer of the expedition.

Colonel Wasson, a graduate of West Point, who was attached to the expedition, reported the number of the confederate forces at 2360 matchlocks. That officer explored but a very small portion of the Liangkiau district, and therefore could not make a true estimate of its population. As it happened, the very day the troops landed, through General Le Gendre's management, the chiefs of the whole of the half-caste population of the district threw themselves on the side of the Japanese, and a few days after, out of 2360 aborigines warriors, 1673 joined them. These forces did not join the Japanese ranks, but the chiefs who had control of them gave the Japanese the aid of their moral support and of their knowledge of the country. Thus, we see, instead of having to land in the face of a hostile force of 7017 men, that, besides bullets, could have opposed to their movements poisoned streams and the rest, the expedition saw itself in presence of but 687 enemies, who were very easily overcome. But the scheme of General Le Gendre might have failed; and if it had, of the 3000 men whom the Japanese brought to Formosa, not one would have proved useless.\*

From the Diplomatic Correspondence, and from Mr. House's relation of the expedition, we learn that in May, 1874, General Le Gendre, who had accompanied the expedition as far as Nagasaki, and remained there until it sailed, was ordered back to Tokio; and it is from that time, and not before, that General Le Gendre may be said to have exercised such an influence as he was capable of, on the Japanese Government; and if his efforts had any weight, as we believe they had, we must say that he has no cause to look back upon them with regret. In presence of a hostile diplomatic body, of a large amount of native influence,

\* See the *Tokio Journal* June 20, 1874; account of the Japanese first operations in Formosa, by Lieut. Com. Cassel, U. S. N., attached to the staff of General Saigo.

when, guided either by personal motives, or by bad advice, all bent on impeding the progress of the expedition, at one time he felt himself deserted by all except his able and courageous chief, Okuma, his difficulties must have been extreme. And if, for his exertions, which, it is believed, largely contributed towards guarding Japan against the humiliating consequences of a retrograde movement, and raising her in the estimation of the world, and also rendering possible the success which finally crowned Mr. Okubo's efforts in Peking, almost nothing but abuse and insult have been bestowed upon him by the foreign press of Yokohama, except the *Japan Gazette* and *L'Echo du Japon*, we are willing to leave to all just men to decide whether he has been justly treated or not.

In July 1874, he was appointed the Mikado's Special commissioner for the transaction of business, connected with the expedition, with the Viceroy of Fohkien.\*

He was not allowed to begin his labours; for, on landing, he was arrested by a U.S. force of Marines, by order of Mr. Seward, U.S. Consul-General at Shanghai.† The U.S. Secretary of State, in an official communication to Mr. Seward, strongly condemned the arrest, in the following terms:—

"General Le Gendre was a citizen of the United States, who had rendered valuable service to his Government; who had lately held the very Consulate in which he was arrested; and was represented to be attached to an important mission from the Mikado to the Emperor of China. On all these grounds a criminal proceeding should not have been commenced against him, without grave cause, and only for an offence to substantiate which ample evidence existed. In judging of the legality of his arrest, and of the propriety of his discharge from custody, it is necessary to know precisely the charges and the evidence at hand to support them. Upon these vital points, the dispatches in possession of the department, give almost no information. \* \* \* For all these reasons and upon the facts as reported, the department is forced to the conclusion that the arrest of General Le Gendre was without warrant of Law, and cannot receive its approval. Had the act been the arrest of a foreign Power, it is apprehended that it would have been the ground for energetic action on the part of the United States.‡

The Japanese Government, however, never took any action in the matter, and there is no

\* See *Diplomatic Correspondence* for 1874, page 309; also the *Japanese Expedition to Formosa*, quoted above, page 189 and following.

† See *Diplomatic Correspondence*, 1874, page 331.

‡ *Diplomatic Correspondence*, 1874, Mr. Cadwallader to Mr. Seward, No. 425, November 2nd, 1874.



excuse for such neglect. By the admission of the Secretary of State the arrest was without warrant of law, and unquestionably reparation should have been demanded. In point of fact the general never asked it either of the United States or Japan. At the time of his arrest he lodged no complaint. He merely protested as a public officer of Japan against the illegality of the indignity he was made to suffer. As a citizen of the United States, he only expressed his grief for the error which, he believed, had been committed by the Court that had ordered his arrest.\* To have presumed that the United States would go so far as to tender the redress due to him, would be to expect too much from good nature and friendship. Yielding to the interest which the United States Government take in Japan they thought proper to go out of their way in making public the censure which was passed on Consul-General Seward, and they went so far as to tell Japan what they would have done in case the arrest had been that of a foreign power; but more they could not be expected to do.

If, for any reason, it was not convenient, advisable, or proper for Japan to seek redress from the United States, her only correct course was, to tender it herself; but she did absolutely nothing. And this selfish indifference to what is due to foreigners in her employ, particularly, in this case, to the wrongs suffered by one of her most devoted servants, in the line of his lawful duties, we cannot help alluding to; and, comparing it with the action the Chinese treatment of their employés, we cannot but deeply regret it, more on account of Japan's fair name, than for the subject of this sketch. Indeed here they were doubly to blame; for Mr. Terashima, the Minister for Foreign Affairs in Tokio, appears to have made a deplorable blunder, in not notifying General Le Gendre's appointment as H.I.M. Special Commissioner to the Chinese Government. It is claimed on behalf of Mr. Seward, that had the necessary notification been issued, he would never have thought of issuing an order for the apprehension of the general; and we believe this to be so. However this may be, it is certain, that had war suddenly broken out between China and Japan, while General Le Gendre was *en route* for Foochow, this omission of Mr. Terashima would have justified the Viceroy in having General Le Gendre arrested, tried and executed as a spy. His written instructions would have been of very little use to him in that instance, for the Chinese would have had the right to

look upon that document as a blind, prepared for the occasion, to enable the bearer the better to perform his low task. What gives weight to this opinion is the statement made by Mr. Bingham, that at the time of his arrest General Le Gendre held a military commission from Japan.\* Whether the report was correct or not we cannot say; but what is certain is, that Mr. Seward firmly believed that it was, and that the general was on his way to Taiwan, to take part in operations on a large scale about to be commenced against China. This last circumstance, added to all others, made the obligations of Japan regarding the matter of redress towards General Le Gendre still more imperative, inasmuch as through the act of Her Minister for Foreign affairs, she is made greatly responsible for the arrest of the general.

The way the Tsungli Yamen dealt with those who served them in those days, so trying to China, was truly imperial. Not only were they honoured with the highest distinctions, but they were made opulent. Should the occasion require it, and others be called to take service under China's banners on a future occasion, they will do their duty, fearless of consequences, as such men as Gordon and Giquel did of old. For they will know, that with commendable gratitude, China rewards those who serve her faithfully, and does not part with them without seeing that they are in a position to remain indifferent thereafter to the world's patronage. In this respect the reproach that has been thrown upon Asiatic nations generally, that "they would cast to a distance their most appreciated and renowned favourites as soon as their services ceased to be a necessity,"† is not deserved by China.

In one of Mr. Seward's letters to Mr. Cadwallader, we read the following:—

The arrest of General Le Gendre gave the liveliest satisfaction to all Chinese officials. \* \* \* They considered that Le Gendre had been the promoter of the whole business, and seem to feel that the chances of an amicable settlement with Japan would be increased by his removal from the field.‡

It is probably upon this statement of the Consul-General that the report was spread in the Shanghai papers in 1874, that General Le Gendre had been ordered away from Peking just before the conclusion of the Okubo treaty. However, this story is utterly false. Doubtless

\* *Diplomatic Correspondence*, 1874, page 309. Protest of General Le Gendre.

\* *Diplomatic Correspondence*, 1874, page 690; Mr. Bingham to Mr. Williams.

† See "Sketch of our relations with China for three centuries." By Baron de Meritiens, 1871, page 87.

‡ *Diplomatic Correspondence*, 1874, page 341.



THE FAR EAST.



THE FOAMING CASCADE, AMOY PROVINCE.





the Chinese were anxious to see him removed from the field. In fact, in his history of the Japanese Expedition to Formosa, Mr. House tells us that they were ready to make considerable sacrifices to have him so removed.\* But they never succeeded in this purpose.

On the 25th October 1874, General Le Gendre left Peking; but it was on his own judgment; and his reasons were apparent. The discussions between Mr. Okubo and the Chinese were closed; and the latter, had either to abide by the Japanese conditions, or accept the consequences of a rupture. In the latter case, Mr. Okubo would have left Peking; and, as he said to General Le Gendre when that officer was bidding him farewell, if he had gone he would never have retraced his steps. All who know Mr. Okubo, may be sure that he would have acted up to his word. These details we had from General Le Gendre himself.

After the close of the negotiations at Peking, he returned to Tokio. Being on the point of closing his office, on the 7th July, 1875, he sent in his resignation, to which the following reply from the Prime Minister was received:—

27th day, 7th month, 8th year Meiji,  
(27th July, 1875.)

I have to acknowledge the receipt of your dispatch of the 7th day, 7th month, 8th year Meiji, enclosing the Mikado's commission. In reply I beg to state that since the 12th month of the 5th year of Meiji, you have earnestly striven for our government in relation to Aboriginal Formosa. Since the Embassy to China in the 6th year of Meiji, and from the time when the affairs of Formosa began to be considered, you have devoted your heartiest powers to us; have several times assisted us with counsel, and at others have laboured in an executive way; and the instances are not few, in which our government have gained a good name by reason of your abilities. Now the affairs connected with the Formosa expedition have come to an end, and the Banchi Jinmu Kioku† is about to be closed. You have accordingly sent in an application asking the privilege of retiring. Although our government are much disinclined to comply with your request, yet your retirement shall be allowed. But if the business upon which you are at present engaged is completed, two months vacation will first be granted to you, after which you shall be liberated from further service to our government.

A humble and respectful communication,

Signed, SANJO SANEYOSHI,  
Daijo Daijin.

To the Hon. C. W. Le Gendre.‡

From that time General Le Gendre's connection with the government ceased. If afterwards

he became attached to Mr. Okuma, H. I. M. Councillor of State of the first-class, and Minister of Finance, it was with no official status, and merely for a special and temporary purpose. In spite of what has often been said to the contrary, he has never made use of his rare opportunities with high members of the Japanese government to advance his own interests. The only acknowledgment he ever received from His Imperial Majesty was the Star of the Second-class of the Order of Merit. At the present time, he is living in retirement in Tokio, where he is engaged in putting in order the notes which he has collected during an uninterrupted career of ten years in the Far East; and in revising some of the translations of important documents—a task that he could not well have attended to after his return to America.

## Japanese Legends and Tales.

No. 7.

KINDNESS REWARDED.

*A Legend of Nagoya.*

MANY, many years ago, there lived in the city of Nagoya, a jolly old publican of the name of Kikuchi, who owned a small *saki* shop in one of the back streets. He had a wonderful tenderness for all living things, and one of his idiosyncracies was to collect the bodies of the flies apparently drowned in the dregs of the *saki*, or at the bottom of the cups that had been used; and placing them on charcoal dust, and sprinkling a little charcoal dust over them, he frequently succeeded in restoring them to animation;\* so that they flew away rejoicing. This custom of his often brought upon him the ridicule of his friends and customers, and made him a kind of laughing stock among his neighbours. Besides they found fault with him for saving the lives of such troublesome insects, whom every one else sought to destroy; and of whom they said it were better if they were exterminated altogether. Still, in spite of their laughter, Kikuchi continued his practice, totally regardless of consequences.

Years passed on, and fortune favoured him. He gave his small *saki* shop to his chief assistant, and bought a large one in the principal thoroughfare. Still prospering, his house became one of the most popular resorts in the

\* "The Japanese Expedition to Formosa;" by Edward H. House, Tokio, 1875, p.p. 179-180.

† The office opened for the affairs of the Formosan expedition.

‡ See *New York Herald*, 22nd September, 1875.

\* The Japanese believe that a drowned fly may be restored to life in the manner described.



city, and he was so great a favourite that life seemed to be all sunshine for him. His success, however, roused the envy of many neighbouring saki shopkeepers, who saw customers pass their doors to enter his; and the malice and hatred thus engendered in their minds, before long bore fruit. One of these men, of a fiendish disposition, determined to effect his ruin, if not by fair means, by foul. To this end he consulted his wife, and by the aid of her tongue a number of scandalous reports were circulated respecting Kikuchi, such as, they hoped, would be the means of ruining his character and his business. But these fell harmlessly on a man so well known and honoured as he whom they traduced, and the wrath of the jealous Yaki and his wife increased more and more.

Having failed to hurt him by slander, they resolved to take more vigorous means; and they laid a darker and deeper plot for the complete destruction of their unsuspecting victim. They were aided in their scheme by a robber, who was taken into their confidence, and persuaded to assist in Kikuchi's overthrow. It was resolved between them that the robber should manage to poison Kikuchi's wife, and secrete the remains of the poison somewhere about his house; so that, suspicion turning upon him, the house should be searched, and the poison found. He would then be examined by torture and forced to confess that he had committed the crime, and so would be beheaded. The robber received for his assistance in this villainy twenty rios.\*

All was managed according to their wishes. The wife was poisoned and died. Suspicions were raised; a search was made, and the remainder of the poison found in one of the drawers of the *hibatshi*.† Kikuchi was suspected and carried off to prison, where he lay for many days. At last, after a trial he was found guilty; but, as he would not confess the crime, he was tortured until life was nearly extinct, and then though still adhering to his denial, he was sentenced to death.

The fatal day arrived—a dark dull day with a nasty drizzling rain. Kikuchi, still protesting his innocence, was led out to die. The execution ground was reached, and he was placed kneeling, his head over the hole in the ground into which it was to fall, his neck and shoulders bared. The executioner wets his polished sharp-edged heavy sword and raises it with his two hands to give the fatal blow, when—how is this? His eyesight is obscured by a prodigious

swarm of flies, which suddenly hover about him in such myriads as to prevent his striking. In vain they try to disperse them: the more they endeavour to beat them off, the more they come. At length the execution had to be postponed, and the prisoner was led back to prison. In a few days he was again led forth, and with the same result. The daimio was informed of the extraordinary phenomenon, and went himself to witness the execution, saying that if it again occurred, it must be a miraculous intervention to prove the prisoner's innocence. All preparations having been once more made, a similar interposition occurred. The daimio ordered the man to be questioned as to whether he could account for this wonderful thing. Kikuchi replied that he could attribute it to nothing else than the gratitude of the flies whose lives he had saved; and recounted to the prince the custom he had for so many years carried out of restoring the flies found in the saki cups. The daimio was touched by the story, and said it was evident that such a kind being, who took care of the life even of such troublesome insects as flies, and thus showed such gentleness of heart, could not have been guilty of so vile a crime as was imputed to him. He ordered him therefore to be released, and declared that he owed his escape from an unjust and ignominious death, to the gratitude of the flies for his great kindness of heart.

Some time after this, the robber was caught and sentenced to death for numerous crimes that he confessed to, among which was the share he took in the murder of Kikuchi's wife. In consequence of these disclosures, Yaki and his wife were both arrested, and received the punishment so justly their due.

H. J. B.

—o—

### Japanese Ambition.

The following is translated from an article by a Japanese writer in the Tokio newspaper, the *Akebono Shimbun*:—

The question may be asked, Is the present military system the best that could be adopted? We reply that it certainly is not. When Prussia was defeated by the forces under Napoleon, the latter forced her to bind herself not to keep an army of over fifty thousand men. Owing to this arrangement, in Prussia every man in turn underwent a short period of military service, so that in time the whole nation became trained in the use of arms. This is the system which we wish to see adopted in Japan, for by such means will the whole nation be brought to know the rights it is bound to defend, and be prepared to meet any internal disturbance or any attack from abroad, although the actual numerical strength of the standing army be very small.

\* Equal to twenty dollars.

† An oblong wooden fire-box, lined with copper and cement; with small drawers at the side.



Memoir of  
Generals Ward and Burgevine,  
and of  
The Eber-conquering Legion.

(Concluded, from page 83.)

WE have spoken of Li Hung-chang's indignant dispatch which he addressed to all the Consuls, after the capture of the *Firefly*. We insert a copy of that document from the English Parliamentary Blue-book, as it conveys also an imperial view of the situation:—

“Governor Li has addressed Her Majesty's Consul with regard to Burgevine, on whose behalf General Gordon heretofore interceded, representing that he was repentant of his transgression in having entered the rebel service at Suchau, and requesting that, as he had now escaped and been sent back to Shanghai, no further proceedings might be pressed against him. The government, hereupon, animated by a sentiment of consideration, did not insist upon the infliction of the heavy penalty incurred, but wrote to the American Consul to deport him with all promptness, to his own country, restraining him, at the same time, from ever returning to China; in order that no further trouble may be occasioned, and that the good fame of Americans be maintained.

“A reply was hereupon received from the American Consul, stating that he was aware that Burgevine would never do any good in Shanghai, and that he should receive immediate injunctions to return to his own country. The Governor took an opportunity of personally urging that Burgevine should be deported in order that troubles be guarded against, and friendly relations cemented: whereupon the American Consul promised in person that he would act accordingly, adding that, as soon as Burgevine's wound should be somewhat healed, he would at once send him home, and report the fact to the Governor. Many days, however, elapsed, and no such report having been received, announcing the date of Burgevine's departure, the Governor was on the point of making further enquiries, when, on the 15th instant (November 1863), he suddenly received information that the steamer *Firefly* had been seized by a confederate of Burgevine, and carried off to Suchau. Before, actually, the Governor had given credence to this report, the officer in charge of the steamer notified him that Burgevine, accompanied by two foreigners, had forcibly made his way on board the vessel, stating that he wanted to go up in her to Gordon's head-quarters, and further, that he had dispatched a black man to Hongkong, with the intention, it was suspected, of collecting a band of desperadoes to seize the steamer and carry her off to the rebels at Suchau. Further, that, at midnight, three foreigners had actually come up in a boat, and attempted to force their way on board; upon which Burgevine came from

the cabin, and tried to find a knife for the purpose of cutting the vessel's hawser, and setting her adrift, and on an attempt being making to stop him by the linguist upon whom he inflicted a wound bringing blood, and further struck, with his fists, the officer and soldiers who were in charge.

“The Governor was overwhelmed with astonishment, on the receipt of the foregoing report. Burgevine, by entering the service of the banditti at Suchau, had committed an offence of such magnitude, that, whether judged by Chinese or Foreign law, he had equally incurred the penalty of death. It was obviously the duty of the American Consul to inflict a fitting punishment, without waiting to be called on by any one to do so; whilst the Governor, for his part, acted with a leniency sadly beyond the ordinary bounds, in refraining from measures of extremity when he gave himself up, on repentance of his transgression; and in simply calling on his Consul to prevent further mischief by sending him out of the country. The Consul having engaged to do this, how is it that he neither kept him under surveillance nor deported him? so that Burgevine has been allowed to be at large, and to work mischief at Shanghai.

“Burgevine, on joining the banditti at Suchau, seized and carried off the *Kaujiau*, and there can be no doubt that the seizure of the *Firefly* must have been accomplished by a gang acting under his orders.

“The Consul's motives cannot be divined. At Shanghai, the trading mart of all nations, Chinese and foreign officials have long been connected in the administration of affairs, and the provisions of the Treaties have hitherto been scrupulously adhered to on both sides, each mutually inculcating upon those subjected to their control, the duty of orderly conduct. If now, Burgevine, after the disturbances he has committed, be not dealt with in an equitable manner, and an united effort be not made to effect reform, numberless evils must accrue to both Chinese and foreigners in the administration of public affairs.

“In addition, therefore, to again urging the American Consul to keep Burgevine in close custody, and to deport him without delay, and also, writing to a similar effect to the French Consul, the Futai has to communicate to the English Consul Markham, to communicate herewith, and call upon Mr. Seward to deal with Burgevine with the stringency prescribed by law, and to deport him to his native country, in order to remove a cause of disorders from the spot, and to maintain relations of harmony and goodwill.

“A most urgent communication.”

Mr. Markham could only reply that the American Consul would doubtless take such steps as are called for under the circumstances.

Neither the above from Li Hung-chang, nor Mr. Seward's reply appear in the “Diplomatic Correspondence.” But two years later, in giving a narrative of Burgevine's career, Mr. Seward says:—

“That as soon as he was at all well enough to move, Burgevine was notified that it was necessary he should leave China. He refused to do so, saying



that Gordon had guaranteed that no prosecution should be urged. He was informed that if Gordon had done so, he acted without authority. Burgevine, then, as it appears, determined to see Gordon, to secure his intervention in his favour. He arranged with the Commander of the *Firefly* to go to Kuen-shan with him for this purpose; but upon proceeding to the anchorage of the steamer, found she had gone. He then went on board another American steamer to take passage in her. He was then arrested by the American authorities upon suspicion of connection with the *Firefly*, which had taken place before his arrival, and sent to me. I enquired into the case, and satisfied myself that he had not any connection with the matter. Soon after this, Burgevine, still refusing to leave China, I arrested him, and prepared to try him for the capital crime of insurrection. After several days incarceration he concluded to go to Japan. This being a compliance with the terms offered by me, I had to assent. I had the less hesitation as the rebellion was on the wane, and as he had come out from Suchau under circumstances which rendered it unlikely that he would again attempt to unite himself with the rebel cause.

Mr. Seward was greatly embarrassed in those days by his marshal, on whom he was obliged to rely; who being carried away by sympathy for Burgevine, was faithless. Had he been true Burgevine's expedition might have been prevented. The Consular force was quite inadequate for such an emergency. This is one of myriads of instances that might be cited to show the execrable character of our civil service system. The marshal knew that he was liable to be cast adrift at a moment's warning and without cause; he was therefore exposed to temptation from Burgevine.

Captain James the "best friend" of Burgevine, but who has shot by him, stated under oath, at the American Consulate, that Burgevine was assured of the sympathy of many of the leading firms at Shanghai, and active assistance with his operations against the rebels. As he evidently referred to American merchants, a disclaimer was immediately issued by them, denying having felt sympathy, or offered any aid, comfort or encouragement, for its promotion.\*

Unbiased persons who were intimate with all circumstances of the seizure of the *Firefly*, concur in exonerating Burgevine from participation in that piracy. The pirates were Thompson, an American, and Lindley, an Englishman, with a gang of above twenty desperadoes. They boarded the vessel, which was anchored above the shipping, seized the captain, who had just been appointed, the mate, engineers, and an artillery officer; got up steam, and safely reached the rebels. At daylight the deed became known through a Manila-man, who had jumped overboard and reached the shore.

\* Signed by Messrs. Russell & Co., Augustine Heard & Co., Bull, Purdon & Co., Olyphant & Co., and Frazar & Co.

Thirty thousand dollars was the sum paid to the captors. It was spread out in rolls of a hundred dollars each. Thompson divided the money into two parts, one of ten thousand, the other of twenty thousand which he claimed as his portion, saying that he did not want any words about the matter, and as he drew a revolver, there *were* no words. The Englishman, having "removed the roof from a man's brain" not long before, could tell when a man meant business. Thompson's reason for taking the lion's share was, that his fellow-citizen who had been relieved of the command of the steamer the day that she was seized, was entitled to something handsome. The *ex*-captain, however, having come out in the papers disclaiming complicity with the piracy, forfeited what was to have been paid to him. The money does not seem to have been of much use to Thompson, for he was apprehended not long after for piracy and the murder of a Chinaman, for which he suffered imprisonment. On the expiry of his imprisonment he went to Japan, where after experiencing various vicissitudes, he died, just after having been charged with attempted arson in Tokio. The Englishman was more lucky. He escaped the halter which he had earned, and became author of a shallow work on the Taiping rebellion, in which he describes himself as a hero, and the American as a coward.

Sad was the fate of the men who were captured. Their charred bodies were found at Wuseh, after the capture of that city, bearing evidence of torture before perishing at the stake. It is probable that this cruelty was inflicted by rebels either because the captives refused to join them, or, on account of the Imperial treachery to their chiefs, an affair not pertaining to this history.

As these papers are designed to give the history of the Ever-conquering Legion, only so far as Ward and Burgevine were connected with it, we shall not follow its career in detail, but briefly summarise its valourous deeds.

Suchau succumbed to Gordon and Li Hung-chang on the third of December 1863. For more than two months, the force remained inactive in consequence of events that grew out of the capture of Suchau.

Gordon had stipulated with Li Hung-chang, that the Taiping princes who were in command of the city, should be amnestied. They were beheaded. Gordon refused to act until the Imperial Government punished the Governor for treachery. Subsequently, however, he became satisfied that Li Hung-chang was less to blame than he had at first supposed. He took



THE FAR EAST.



THE TEMPLE SAM-POO-TOO-MIAU, NEAR AMOY.  
(On the parade-ground; a very favourite occasional resort of foreigners.)





the field in the middle of February, and spent three months in constant warfare; during which time he sustained two defeats, and was severely wounded. Seven of his foreign officers were taken prisoners and beheaded, in one engagement; and very many more of them were killed or wounded in another.

Changchau, where he met with a repulse, was the last place captured. While before that city, an American who had been fourteen months among the rebels, deserted. A breach was made through which the *Firefly's* 32-pounder, loaded with grape, gaped at the stormers, but it missed fire, and the stormers secured it. Twenty-four hours were granted for loot, but with the exception of the palace of the Martial Prince, which contained articles that belonged to the *Firefly*, little was to be found. The Prince was captured and beheaded.

This success left nothing to be accomplished which the imperialists themselves could not undertake, and they did not regret to learn, that by an Order in Council, the permission that had been given to British officers to enter the military service of the Emperor of China, had been revoked, chiefly because of the massacre at Suchau.

In May, the force was assembled at Kuen-shan, and disbanded. Li Hung-chang treated it liberally; giving each officer, according to his rank, from 500 to 5,000 dollars. Gordon refused 10,000 taels which the Emperor had directed to be presented to him. Owing to his numerous charities, he quitted China poorer than when he came to it. He retired, however, amidst the plaudits of the Emperor and Viceroy; of those whom he had commanded; and of the foreign community who had watched his career. What Havelock was to the Indian army; what Stonewall Jackson was to the army of the Confederates in the American rebellion, Gordon Pasha is to the British army, the highest—the christian, type of a soldier.

No more can be claimed for the Legion than that the Taiping rebellion was suppressed much sooner by its valiant deeds, than if the imperialists had not received the benefit of its aid. The miserable monomaniac who originated the movement had several chiefs, whom the conflict had proved to be men of sufficient capacity for establishing a new government; but his malady rendered their achievements wholly futile. This, with the persistency of the imperialists, long indicated inevitable failure.

It was well that destruction and slaughter were cut short; and it is also well that Westerners were permitted to put an end to the strife. The pseudo-christian character of the insurgents would have left an impression on

the Chinese mind, unfavorable and uneffaceable, but for their indebtedness to men from Christian lands for their deliverance. Nowhere does it appear that Christian missions are impeded by the remembrance of the iconoclasts, who, while preaching a form of Christianity, caused an amount of misery, unsurpassed in the revolutionary annals of China.

Taipingdom did not fall until after it had forfeited all the claims to Western sympathy which, at one time, it had commanded. There were those who saw in the movement at an early period of its history, signs of the regeneration of this venerable empire. As however, it developed itself, evidence appeared, that the result of its success would be the establishment of the most hideous and emasculating form of tyranny with which poor humanity is acquainted—religious despotism. The Chinese have been spared the infliction of a union of political and ecclesiastical rule; and so far as the Ever-Conquering Legion contributed to avert a calamity of that nature, it is to be held in grateful remembrance.

Burgevine's deportation was of brief duration. In March 1864, he returned from Japan. Mr. Seward lodged him in jail. At first he said he would submit to trial; but subsequently he concluded to go back to Japan, where he remained nearly a year. He then returned to Shanghai secretly. At this time the rebellion was stamped out; there being merely a few embers aglow in the south-eastern part of Fuh-kien province. The chief had issued a manifesto addressed to the representatives of Foreign Powers, proposing to divide with them the Middle Kingdom. Perhaps poor Burgevine thought he might come in for a slice. He went to Amoy, according to one account, (though according to another, the ship put in there undesignedly), near which port was the city of Chang-chau, which was held by the fragment of Taipingdom. An American negro named Matthews, who was steward of the mess at Sungkiang, was at Amoy, it is said as a tidewaiter, when Burgevine arrived. This man, though illiterate, had become proficient as a speaker of Chinese. The Chinese colloquial, unlike the written language, can by some be easily acquired without application, or labour or previous culture. It is sufficient for certain peculiarly gifted persons to hear a word in order to remember and imitate it with accuracy. Thus it is that Lascars who have been a year in China, sometimes put to the blush sinologues—men of culture who have been years attempting to distinguish the shades of tones.

Burgevine's arrival was reported to the



authorities by the negro, who moreover undertook, for a stipulated reward, to effect the long-desired capture. Promising to take Burgevine to the rebel camp, he delivered him to the mandarins. In vain the American Consul at Amoy applied to have the prisoner committed to his keeping: the unfortunate man was hurried off overland to Fuhchau. There he wrote to the American Consul at that port, complaining of cruel treatment. An English fellow-prisoner wrote in the same strain to his Consul, but neither of the Consuls were ever allowed to see the prisoners. The acting Viceroy at Fuhchau, in reply to the English Consul, wrote that "Burgevine had again and again received mercy from the Chinese authorities, for his repeated misdeeds. His measure of guilt was filled to overflowing. Also in his own country he had disregarded the laws more than once. Truly, therefore, he was a man to be hated both by Chinese and Foreigners, and to whom no mercy should be shown. Moreover the American Consul, Seward, had written to Ting,\* the Taotai of Shanghai, stating that were Burgevine handed over to him, he would not punish him. The old crime, committed at Suchau he could act upon; for the American Consul, has, in behalf of the American Government, let him off without punishment, understanding that he should not return to China; but as he had now taken upon himself to return, he can be punished for his old offence; and as he had again assisted the rebels, his guilt was heavy. As foreign officials have not the power to restrain him, his old and new crimes should be punished according to Chinese law. As regards the Englishman, it being his first offence, he should be handed over to the Consul for severe punishment."

The Englishman, however, together with a foreigner whose nationality was not known, and Burgevine, were sent up the Min, thence across to the head waters of the Tsientang, to be forwarded to Governor Li Hung-chang at Suchau.

To any one acquainted with the sufferings which are inflicted on Chinese prisoners it is painful to contemplate what that miserable man had to endure on that long journey. The nature of the instructions that were given to his custodians may be inferred from the "no mercy" dispatch.

When intelligence of Burgevine's arrest reached Peking, Prince Kung had an interview with Dr. Williams, U.S. Chargé d'Affaires (Mr. Burlingame was absent on leave), and it was agreed

\* Ting Jih ching the celebrated reformer—now governor of Fuhkien.

that he should be held in custody by the Chinese, awaiting instructions from the Secretary of State. These instructions from Secretary Seward arrived long after the prisoner's death. They were:—

Although the offender was in the employ of the Imperial Government, he is still an American citizen, and must accordingly be judged by the laws of his country; and, if on trial his guilt is proved by clear evidence, he may then be left in custody of the Chinese. But this is to be understood to rest upon the voluntary consent on the part of the United States, upon grounds of national honour, and not from Chinese right under treaty stipulations.

In view of the failure of the American officials themselves to prosecute Burgevine, the American Government could not honourably have done less.

Dr. Williams, in communicating the decision, took occasion to animadvert on the treatment that Burgevine had received at Fuhchau:—

In that city the American and British Consuls received a note from him, complaining that he was treated with great cruelty and indignity; and had not sufficient clothing or food; asking them to visit him. But the Viceroy refused them even permission to see him. Such conduct and treatment were a violation of the rights of humanity, and incenses every foreigner who hears of it. When an American citizen is arrested by Chinese officers as a criminal, they are bound to treat him kindly, and deliver him over to the American Consul at the nearest port. His crime will be carefully examined and equitably judged by the Consul; but the Government of the United States will not consent in any case to have such a prisoner secretly taken through the interior of the country to another part of it, violating both the spirit and letter of the treaty.

Prince Kung in reply, curtly expressed the hope that no such case would again arise, and that no American in China will in future join seditious natives in rebellion. The Chinese Government will then have no occasion to retain or imprison citizens of the United States.

We next hear of the unfortunate man, from a dispatch addressed to Li Hung-chang by Ma,\* Governor of Chihkiang; in which province his career was closed. Tso,† the Viceroy of Fuhkien and Chihkiang, apprehensive that the insurgents in the former province might be able to communicate with Burgevine, thought it unsafe to allow him to remain there long;

\* A Muhamedan, subsequently Viceroy at Nanking. He died from the sword of an assassin.

† This aged statesman and war minister has been named by common acclamation as fit for apotheosis, which doubtless will be accorded ere many years elapse. His integrity, his courage in the field, and his sagacity as a ruler, are often spoken of by his grateful countrymen. During the rebellion he served with distinction in Chihkiang; and he is now in command of the army attempting the reconquest of Kashgaria.



and therefore sent him, with two other foreign prisoners, on their journey. About noon of 26th June 1865, they reached the Hwuitan rapids, in a branch of the Tsientang river. The south-east wind was blowing strong at the time, which increased the rush of waters over the rapids; while the stream was swollen from a freshet, that added much to its turbulence. The boat had just begun the descent of the rapids, when a gust, aided by the surge of waters, upset and completely submerged it. The fishermen and people thereabouts immediately ran to the spot, to render assistance. They succeeded in rescuing nine of the soldiers, but a lieutenant, with the three prisoners, some petty officers and the master of the boat, were all, thirteen in number, carried down by the current and drowned. A boat was instantly ordered to go and search for them by dragging; and they succeeded at last in recovering the bodies of the three foreigners, below the rapids, where, afterwards, were found the other bodies. After an inquest they were carefully put into coffins. In communicating the above to Dr. Williams, Prince Kung enquired whether the corpse should be buried there by the Chinese? or whether any directions would be given respecting their disposal? and where they should be taken for burial?

Meanwhile reports became rife at Ningpo, that Burgevine and his fellow prisoners had been tortured and flayed alive, and that the capsizing of the boat was not the result of an accident. The British authorities at Ningpo accepted the official statement of the cause of death of their fellow subjects, and after a *post mortem* examination of the remains, pursued the subject no further.

Mr. Seward, however, deemed the case to be one that required investigation, and sent Vice-Consul Lewis and an interpreter, the Rev. Y. J. Allen, to Lanki, for that purpose.

The Tautai detailed Shen, (who has since become well and favourably known as the Magistrate of the Mixed Court, and who was a member of the commission to enquire respecting the murder of the lamented Mr. Margary, in Yunnan), to accompany Mr. Lewis. Inquiries at Lanki resulted in satisfying Mr. Allen that the Chinese official account of the disaster was correct. Mr. Lewis entertained doubts; founded on the refusal of the authorities to allow the opening of the three coffins of the men alleged to have been drowned with the three foreigners. That circumstance, and the long period that transpired between the time of the occurrence and its report to Mr. Seward, tended to discredit the official record; but the conclusions of Mr.

Allen, which were the result of careful enquiry among the people, together with the testimony of Mrs. Tang, an English lady, who also spoke the language, and was a resident of Lanki, sufficiently establish the accuracy of that record.

Burgevine's corpse was conveyed to Shanghai, and examined by Dr. Johnston, who could discover no signs of the alleged flaying, evidence of which might perhaps have been detected, even at that date, had death been caused in such a manner. His remains were deposited in the new cemetery and are covered by a slab on which is inscribed:—

### Sacred to the Memory

OF

**HENRY ANDREA BURGEVINE,**

A GENERAL AND COMMANDER-IN-CHIEF

of the

EVER-VICTORIOUS ARMY,

in the service of the Emperor of China.

Born at Newbery, North Carolina,

United States of America.

Drowned near Lanki in the river Tientang,

Province of Chekiang, China.

June 25th, 1865. Aged 29 years.

Consul Seward transmitted a full report of the case to the American Legation at Peking, where the official version respecting the unhappy man's death was accepted, and the subject was wisely allowed to drop.

Matthews, the betrayer of Burgevine visited Shanghai a few years later, but soon went elsewhere. There were men here who still cherished the memory of their former general, and who were watching an opportunity to avenge his death on that faithless member of the Ever-Conquering Legion.\*

In pursuance of our plan of giving sketches of notable persons who were connected with the history of the Ever-Conquering Legion, we conclude with a brief account of Professor and Mrs. Tang, who gave important testimony respecting the circumstances attending Burgevine's death.

Lanki (Nelembium Creek) the place of residence of that couple, and where the capsizing of the boat took place, is a district of Kinhwa (Golden flower) department. The office of Literary Chancellor of Kinhwa was held by an aged Master of Arts, whose family name was

\* An obelisk was erected by the foreign residents of Shanghai in commemoration of the Ever-Conquering Legion. It stands on the Bund, just outside the Public Garden, and gives the names of forty-eight foreign officers who were killed in its various battles.



Tang. He was desirous of becoming acquainted with foreign affairs, and took up his residence at the nearest open port. This gentleman's son is the hero of this triste and truthful tale.

He was named Pai-tsai, cypress-(i.e. unwithering) talent; and being a good scholar and a young man of marked ability, he thereby commended himself to a gentleman, who, for euphony, shall be known in this narrative as Manhattan.

Manhattan had proposed to make a tour of the world, and to publish an account thereof in Chinese; and he gladly employed Unwithering-talent Tang as writer, having implicit confidence in his ability, a quality which the employer did not overrate. In fact Tang was the cleverer of the twain.

An arrangement was made by which a monthly stipend could be drawn for the support of the young man's wife and children during his absence.

By the time these Overland travellers reached Southampton Unwithering-talent was able to speak English intelligibly; he made that acquisition without the effort of study, by the simple process, as it seemed, of the absorption of words. For a time he assisted Manhattan in a series of lectures on Japan; and made himself useful to Professor Summers, of King's College, London, that gentleman having a class of young men who were studying Chinese, for a mercantile career in China. Unwithering-talent proposed terms to, or received propositions from two of the English students of Chinese, brothers, to abscond from Professor Summers' house, that they might be taught by him on more agreeable terms than the professor's. In this way Manhattan's bookmaking scheme came to a premature end, and Mr. Summers' plan of indoctrinating aspiring city clerks with Chinese, was frustrated.

When the brothers quitted for China, there appeared in a London paper, an article laudatory of their teacher and of themselves, in the highest style of that art. Unwithering-talent was represented as a graduate of the Imperial College, Peking, where he had carried off the highest honours in an examination of ten thousand competitors.

Such a character was a *rara avis* in Europe, and London was happy in his possession. The British Museum rejoiced in securing his services; the London University was jubilant at his acceptance of a professorial chair; and King's College, having for its professor of Chinese only an Englishman, while the opposition had captured the illustrious bird of passage, had to be content with the smallest of Chinese

favours. It is not to be supposed that King's was over-well-pleased. As for Manhattan, it is certain that he was far from being satisfied.

Manhattan was not only chagrined at the discomfiture of his plans, but he was maligned: yet ludicrously so. In his new career Unwithering-talent, or, as we must now call him, Professor Tang was the protégé of two local societies, with pretentious titles. Attired as a curate, white choker included, he was put on Exeter Hall platform by the side of the then Bishop of Victoria. We shall not follow him in his religious career, because the benevolent and excellent people who patronised him, were the victims of the captors of the smart professor.

The ludicrous feature of the case at this period, was, the credence which many wealthy and sensible person gave to the professor's story; which, divested of embellishment, was, in brief:—that he was the son of a Prince at Peking, who had hired Manhattan to take his heir round the world, partly as tutor and partly as lacquey, and that Manhattan had usurped mastership! That story of the sufferings of an innocent young nobleman of the Celestial Empire, underwent, as was natural, some exaggeration, until it was believed that Manhattan had kidnapped the unhappy scholar. This was the more easily credited, as that gentleman was an American—who, “you know, are prone to man-stealing!”

It was on the occasion of an opening meeting of the London University term, that Professor Tang attained the zenith of fame. A China merchant and M. P. felicitated the institution on its possession of an illustrious scholar, who adorned the new Professorial Chair. Unfortunately for the recently installed professor, the orator associated his name and that of Manhattan, in a manner which, though inoffensive to that gentleman, rendered it necessary for him, on perusing the report, to make for the second time, a public disavowal in the newspapers.

That disavowal had no effect in checking the Professor's career, or in impairing public confidence in his lofty pretension. In those days Americans were not at a premium in London. It was about the time of the great excitement on the *Trent* contretemps, and Manhattan was active in fourth of July and Washington's birthday celebrations, speaking and writing to neutralise the doings of Secessionists in Europe. Perhaps he was just a trifle fussy; for the conservative organ compared him to Peter the Hermit. It was owing to this state of things that Tang long maintained his position.

His first check was on this wise. Manhattan's disclaimer caused him to receive a call from a wealthy tradesman, who assigned



THE FAR EAST.



A QUARREL.





as a reason for the visit, that Professor Tang, whom Manhattan had named rather disparagingly, had secured his daughter's affections, and that the period of the nuptials was not distant. When the father heard that Manhattan was maintaining the professor's wife in China, he determined to give the miscreant a reception that would accord with his villainy. A brother of the young lady, however, took the matter in hand. The consequence was that the professor, immediately after his next visit, was conveyed to his lodgings in a "hansom," suffering from sundry pains and aches, all which he had to keep to himself. Neither the injured family nor the professor, ever made mention of that valedictory.

English love of fair play at last undertook to right Manhattan before the public. His friends demanded a thorough investigation. For that purpose a meeting was called at the residence of a gentleman of world-wide reputation, which was attended by representatives from the University college, the British Museum, and several societies, all solicitous to sustain their protégé, but without the design of damaging the reputation of the American; although that could but follow wherever the statements of the Chinaman were believed. On Manhattan's side, Mr. J. H. Taylor, founder of the China Inland Mission, testified that he had seen Professor Tang a hanger-on of Manhattan's kitchen in China. On the professor's side, the father of the young men who had first brought him, before the public through the columns of the *London and China Express*, affirmed that his sons, now in China, had written home that Tang was all that he had professed himself to be. Owing to this conflict of testimony and to the fact that Manhattan had lost patience, having published in the *London American*, an article on the subject, affirming as his belief that if there were an international competition of knaves, (it was an Exhibition year), he was by no means certain that a Chinaman would carry off the palm, another meeting was called to enquire into the genuineness of the professor's diploma, establishing his claim to a peerage among the *litterati* of China, which, in an unguarded moment, he said that he possessed.

Mr. A. Wylie, the well-known sinologue being then in London, consented to attend the second meeting. As on the previous occasion, Manhattan absented himself. Mr. Wylie, at a single glance, discovered the document to be a forgery. The Professor had cut the ornamented border of the title page of a Chinese New Testament, which he posted on a bit of Chinese note paper, and then wrote on it some flaming sentences, composed for the occasion.

The most surprised person of the party was the Professor of Chinese himself, who wondered that so much ado should be made about his merely having written a good account of himself, when he had been so long encouraged in general rascality. It was some time before he realised that he had really been sent adrift.

It was at Gravesend. The good ship——, bound for Shanghai, was about to be towed to sea. The captain, as he was taking leave of his owners in the city, was informed that a passage had been engaged for a Chinaman. On going down he found a clerically attired personage in his cabin, with legs stretched out on the sofa, smoking a cigar and demanding wine of the steward. The skipper was not well pleased at the spectacle, seeing that the intruder was a Chinese steerage passenger, and, as he supposed, a dead-head. The captain "knew all about Chinamen," had "had them as stevedores at Shanghai;" he "knew them like a book;" and "would stand no nonsense." He ordered the ex-professor—for he it was—to go forward; but the latter told him, in reply, that as a passenger he knew his rights, and meant to maintain them, and would not consent to quit the cabin. Consent he never did give, but between mate and steward, he was landed on the pier, and sent bag and baggage back to London, in a third class carriage.

Set us anticipate his re-arrival in London, by briefly stating that in —— square, there resided a lady of mature years, who not being on affectionate terms with her family, was allowed by them to occupy lodgings in that genteel quarter. She was self-willed, well-educated, somewhat romantic, and not altogether destitute of comeliness. When Unwithering Talent was returned on the hands of his patrons, some of them determined to do something for him—which they did; and unfortunately for that lady as well. He and they sent begging letters over the country in his behalf, and secured lodgings for him in the house in which she lodged.

One of the conquests made among English ladies by the ex-professor, has been already related. A list, of which the most ambitious in that line of adventure might be proud, is withheld, less this truthful history should be regarded as trenching on romance: but his last exploit belongs to this memoir.

Drives in Rotten Row, promenades in the Parks, excursions in various directions, and resorts to innocent places of amusement, enabled our lady and gentleman to become well acquainted. The swarthy hero poured into eager ears his deeds of noble daring in the celestial land. He told her of Court life in



Peking, and of the gay gondolas which wend their way through the crystal streams of that capital. He displayed a gold watch, on which was engraved "Presented to Unwithering-talent Tang, by H. M. the Queen." Betimes, he would alight in Downing Street, and disappear for a short time, within the corridors of the Foreign Office to have a chat with Lord Palmerston, to whom Prince Kung sometimes transmitted messages through him.

Never did love run smoother. The nuptials were at length celebrated at the altar of the aristocratic St. Georges, Hanover Square. A subsequent examination of the register by the family of the lady, showed that the bride had been given away by the verger, and that the pew-opener had signed her name as a witness.

Mrs. Tang, No 2, for that was her rank, presented herself a few days after, at the residence of her well-to-do parents; in a few words announced that she was married to a Foreign Prince; and then hurried into the cab in which she had come, and departed—there was not time to discover where.

"A Foreign Prince"—that afforded some clue, by which, perchance, something might be discovered that would throw light on the astounding announcement, and perhaps to the discovery of the erratic daughter. The Court Directory was carefully scrutinised, particularly the list of Foreign Ministers and their attachés; but there was no name that sounded like the one that had been given. The Professional list was then examined; and there was found the name of a Chinese Professor—a name that appeared like the one which the bride had given. On enquiry of the porter at the London University, the painful fact was communicated, that the Professor in question had been expelled for forgery. Manhattan was referred to for particulars; on receipt of which the unfortunate family determined to rescue the unfortunate dupe at any cost. At last it was discovered that the happy couple were spending their honeymoon at the "Star and Garter," Richmond; but, finding that search was being made for them, they promptly put the Channel between themselves and their pursuers. When, at length, they were overtaken, they were promenading the *Champs Elysée*; she becomingly attired, he in the latest Parisian style.

In vain did the afflicted parents appeal to the misguided lady. She did not, or would not, believe that her legal position in China was that of a concubine. It was not until she had suffered years of misery, and had by disease nearly reached the verge of the grave, that her proud spirit would admit that she had erred.

A few weeks after their marriage, Mr. and Mrs. Tang sailed for Shanghai. Tang, as the reader will by this time admit, was a man of plausible address. So much so, that, though his desertion of Manhattan was known, he was able to get an introduction to a newly established mercantile firm at Ningpo, who committed to him a large sum of money for the purchase of tea. He then quitted Ningpo, never to return. A short time before he left, his employers had been robbed of their plate. Unwithering Talent proceeded with his wife to Lanki. The unhappy lady then discovered that she was subordinate to the wife proper; but she accommodated herself to the novel situation, and probably was not sorry when he took another concubine. At this time she little imagined that the family would ever be reduced to want. But when the funds obtained from Messrs Truelsom & Co. were expended, she experienced the pangs of cold and hunger. To make matters worse Unwithering-talent took to opium-smoking. The circumstances attending his joining the rebels and his capture by the Ever-Conquering Legion are unknown. How, when he was about to suffer decapitation he was pardoned through the intercession of his English (wife) concubine, we have already related. What the poor creature subsequently suffered through years of privation and contumely at Lanki, can never be known. At the time of Burgevine's death the Tang family was not absolutely destitute, for the plate of Messrs Truelsom & Co. was found in their possession.

Soon after this, however, the poor lady knew not the comforts of a full meal or a decent garment. Her father had placed in the hands of the British authorities at Shanghai a sum sufficient for her return home. Once a year she saw an American missionary, who, in his preaching tours visited Lanki; and he arranged for the transmission of her correspondence.

It was not until a fell disorder, the result of privation, had rendered her too emaciated for recognition that the poor wanderer attempted to return to her father. Unwithering-talent was now more than willing, as he thought she might do something for him at Shanghai. A few hours after her arrival at this port, Dr. Winchester, the British Consul, was sent for to witness her last struggle. Her dying words were an appeal in behalf of the impostor who had caused her so much misery. "Pray do something for my husband," was her final utterance; an injunction that Dr. Winchester would fain have complied with, but in a very different sense to that contemplated by the faithful woman. Of a verity her history is but another proof that Truth is stranger than Fiction."



### The Famine in the North.

THE Foreign Community in China has repeatedly shown that the condition of the Chinese poor, is by no means regarded with indifference. The generous contributions for the sufferers by the famine last season, evinced a widespread interest in the welfare of the starving people of Shantung, which it is reasonable to suppose is not confined to a single province, nor limited to a single season.

Unfortunately the condition of North-China can be described in few words. Throughout the provinces of Shantung, Chihli and Shansi, the crops, generally speaking, have been a failure, and a wide-spread famine is threatened—a famine reaching from Manchuria to the Yellow River, and from the Great Wall to the Gulf of Pechihli.

Every Chinese has a decimally constituted mind, and can report immediately on the condition of the crops in his vicinity, reckoned by tenths. The report the present year is unanimous. In all the wide region to which reference has been made, there is nowhere—unless the exception be an extremely limited area—more than five-tenths of a crop. More commonly the report is of three-tenths, oftener still of two-tenths, and over a vast tract of country almost nothing has been raised. In some regions there have been repeated invasions of grasshoppers, and in others of the wheat weevil, while some ill-starred localities have contrived to combine these calamities. In some districts not even stubble enough was raised to serve for fuel. In China the minute subdivision of farms is remarkable, each proprietor perhaps controlling only a few square rods. A definite area of ground will yield only a certain number of spears of straw, and only a fixed number of leaves: when even these fail, the case is hard indeed. The assiduity with which the scanty products of a dry soil are gathered, is indeed even greater than usual. Every grove of trees in some regions has its harvesters engaged in picking off the leaves, as if they were fruit, and in some spots men are seen sifting the dirt, to collect combustible rubbish accidentally buried in plowing. For during a year like the present dried leaves are by no means to be despised. Even families ordinarily well-to-do have carefully treasured up baskets of them for the deep distress which they foresee, when the bitter and innutritious foliage of the elm, will be brought forth, steamed, and made to do duty in supporting human life. Scarcely any rain has fallen since the sixth month, and in many localities even that was insufficient. Sometimes, after with great effort and self-denial

sufficient wheat had been collected for seed, it was committed to the ground, and was entirely blown away by dust storms, not a kernel vegetating where many bushels had been sowed.

Unhappily the present distress appears to exist in the inverse ratio of the facilities for its relief. The province of Shantung north of the Yellow River, is in a lamentable condition, absolutely not at all less than that of last year, and relatively much greater, since one bad year has now followed another. But Shantung still has a large area in which there is a supply of grain, and it has many seaports open all the year. The province of Chihli has much worse crops as a whole, and has only one seaport, closed during three months of winter. Far worse off than either, is the province of Shansi, bounded by a trackless and unproductive plain on one side, and by ridges of lofty mountains on the other, having no nearer pathway to the sea than can be found through a mountain pass unequalled for its difficulties in any other part of North-China, a pass more than a hundred miles in length.

“The province of Shansi,” says Baron Richthofen, “is considered by the Chinese as a sort of Eden, as a land of plenty, ‘where one good crop furnishes sufficient food to last during ten successive bad years;’ an adage which characterizes perfectly the condition of things, expressing as it does, that superabundance does not much benefit the country unless followed by scarcity, because there is no means of disposing of the surplus.”

The merchants of Shansi have always been famous for their energy and for their wealth, they have been called the Jews of China, and appear to have a kind of prescriptive right to be the bankers and pawnbrokers of the empire. Every large mercantile centre has its Shansi exchange, and the men of this province have pushed their enterprise to remote localities which others have not reached. Their caravans journey over the infertile and inhospitable deserts which lie to the west of China, and are tributary to it, traversing Manchuria, Mongolia, Turkestan and Thibet, until they arrive at the confines of Bokhara and Siberia. Their province is one of the most ancient in the empire. One of its departmental cities was once the residence and is supposed to have been the capital of the great Yü. Another city gave birth to the God of War, and almost every part of its extensive area is rich in memorials of a mighty past. It is the men of this province who for months past have been engaged in selling their wives and daughters to whomsoever would buy, eating the bark of trees, in hope of supporting a wretched existence until a new



crop should relieve them." The present is the third year of famine, and there is reason to believe that it will be more terrible than both the preceeding years combined. 'Of all inventions,' remarks Macaulay, 'the alphabet and the printing press alone excepted, those inventions which abridge distance have done most for the civilization of our species.' But in China no one has ever thought of a device for abridging distance, so that when famine overtakes a region commensurate in size with a first rate European Kingdom, there is not only no relief, but no obvious possibility of relief. There is indeed an important river which flows within fifty miles of the mouth of the formidable pass leading to Shansi, but it is a river which has long been dry, and its bed is sown in wheat. Any grain sent to the relief of this province, must be drawn in carts, or carried on the backs of mules—a journey of two weeks from Tientsin. The expense of so much animal labor would be enormous. A good donkey even in Chihli will not bring more than a tael, and to be kept in working condition he must consume his market price every four days. The clumsy and operose methods by which the Chinese attempt to alleviate the deficiencies of their civilization, are melancholy, when it is considered that thousands must inevitably starve because those methods fail. At the present time Shansi merchants are engaged in buying small quantities of grain on the eastern verge of their province, and transporting it two hundred miles on mules, to the centre of the province. But as there is no grain whatever where they purchase it, that market must in its turn be supplied from some part of Shantung where it is to be had. This grain, thus purchased, has been already toilfully wheeled a hundred miles, over sandy roads and even its first cost was what would ordinarily be regarded as famine prices.

China has no doubt many wants and great ones. She needs good government, honest officials, and an incorrupt administration of such laws as she has, until she can procure better. But at present her first great want is *Transportation*, her second want is *Transportation*, and her third want is *Transportation*. For lack of it, thousands have already perished, and for lack of it there is the gravest reason to fear that there will yet perish tens of thousands more. To see a government placed in a situation such as this, squandering its resources in expensive military toys, and deliberately spurning the assistance of the only possible means by which a period may be put to the chronic famines which China suffers, is indeed deplorable.

Meantime, the people, who know nothing of governments nor of railways, are facing their fate with calm despair. Even at this early date the fatal hegira has begun, which only begins when the Wolf of Famine enters the doors. In some places but a few families have yet left their homes. In others half the village has departed no one knows whither. The highways are lined with them, and they strike for the great cities, Peking, Tientsin, Chi-nan-fu, and the distant outer province of Shingking beyond the Great Wall. In most countries the certainty of coming destitution would immediately breed a national riot, until the government took some steps to arrest the calamity. But in China, such is the astonishing respect for order and for law, that whole families and villages, march gloomily off, they have no idea whither, quietly starving as they go.

Cases of highway robbery are indeed occasionally reported, but they are relatively few, and are not yet more numerous than they were months ago. In districts where old men of eighty do not remember to have known grain sold so high, the highways are apparently ordinarily safe. It is, however, unreasonable to expect that famine will not soon goad even the peaceable villagers into some desperate steps.

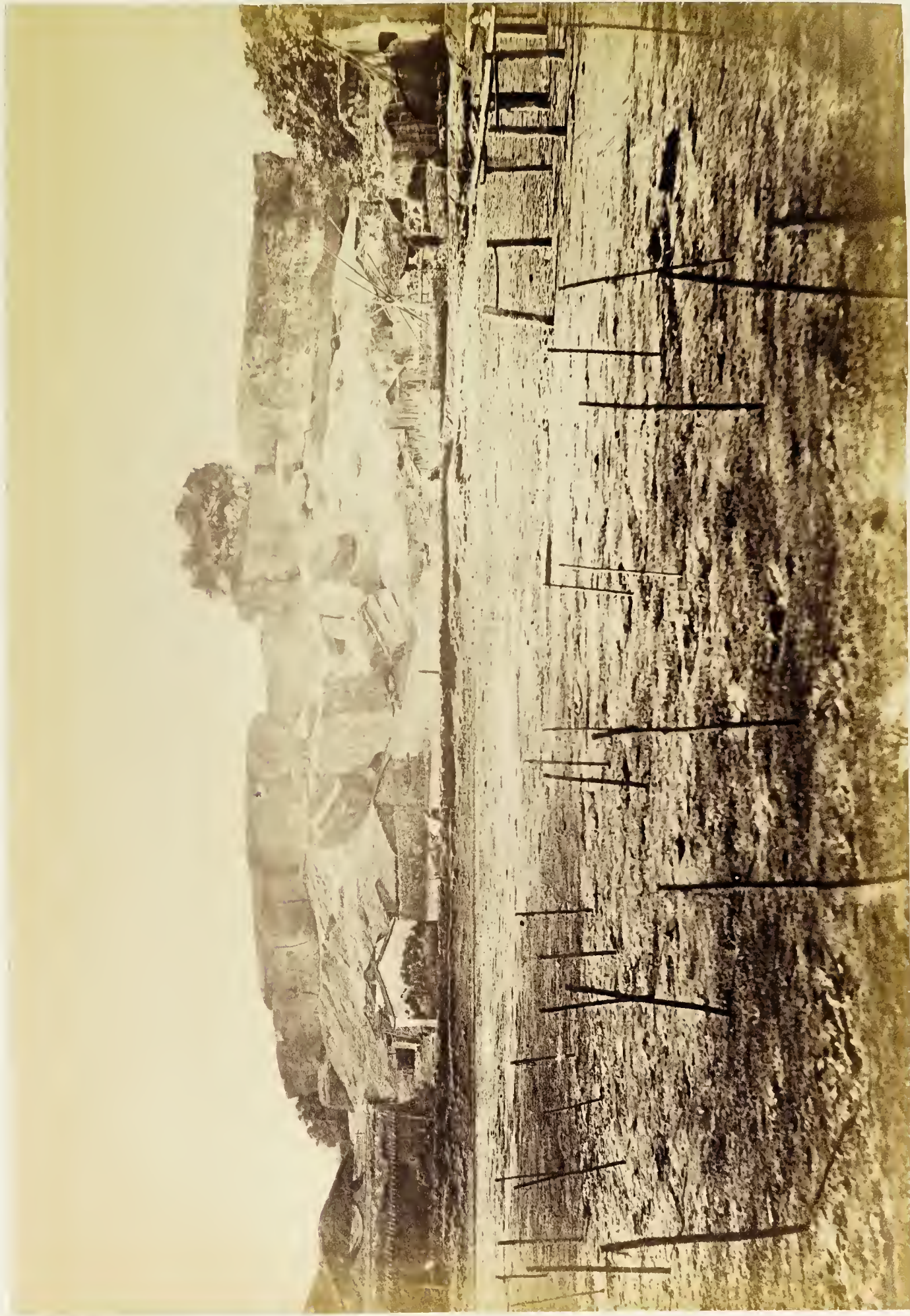
There are some who hold, or who profess to hold, that the occurrence of extensive famines is a wise arrangement of Providence to prevent the inordinate multiplication of the human species. Two inferences naturally follow from such premises. In the first place that in all civilized countries except China, the plans of Providence have been completely frustrated by the genius of James Watt, and in the second place that in China alone Providence works unfettered.

Those who do not wholly sympathize with these conclusions, will perhaps think it proper to inquire whether any mode of relief is possible. The difficulties are obvious, and they are colossal. They are not diminished by the simultaneous repetition of a famine in Bengal. Should anything however be done, it should be done at once. 'If 'twere done, 'twere well done if 'twere done quickly.

It is idle to afford a partial relief to a multitude in December, who are to be left to starve in February, and whose survivors will succumb to the famine pestilence in May. The government is sending a considerable quantity of grain from this port to T'ai-yüen-fu, the capital of Shansi, to be distributed there by the officials, but the utmost exertions which the government is likely to make, are certain to be totally inadequate. The origination and development of some judicious and comprehensive plan of



THE FAR EAST.



FORT ZELANDIA, FORMOSA.





relief, is a matter to which no friend of China can be indifferent.

Tientsin, Nov. 6th.

### The Illustrations.

#### The Foaming Cascade, Amoy Province, AND Lam-poo-too Niau.

THE great majority of foreigners who come to China, either to reside or as mere visitors, see little or nothing of that great empire except a very small circuit round the open ports. Those who know Shanghai alone would be apt to suppose that there is absolutely nothing of interest for foreigners to see; but it stands to reason that they who thus judged of China would be like a frog in a well (as say the Japanese) who imagines that the world is contained within the limits of his vision. Not only have we vivid descriptions by travellers of the beauties of some of the districts they have visited; but we have also the advantage of photographic views and sketches taken by artists, amateur or professional. The district round Amoy is one of those that is but little known to any except the foreigners who have actually resided there; but Mr. Edwards, an excellent photographer who has made that port his home for many years, has sent us a number of views of the port and of the district, that give a very pleasing idea of its beauties. He has also sent us some good views of Formosa; and, for this number we have copied no less than four of the pictures so sent us; as those from Formosa will have a special interest in connection with the memoir of General Le Gendre, which we have given in our last number and in this; and those from the mainland are pleasing features of the neighbourhood and district of Amoy.

### Aborigines of Formosa.

FROM General Le Gendre's Pamphlet "Is Aboriginal Formosa a part of the Chinese Empire?" we take the following:—

"As a people, the condition of the Formosan aborigines of the present day is this. It is true that their time is chiefly taken up with hunting, but unlike the American Indians, they do not live a wandering life, and they are far from depending entirely upon the proceeds of the chase for subsistence. Those of the men, who, through age or infirmity, become unfit for the arduous exertion of hunting, spend

their time in the fields, tilling the ground with the women, and raising millet and other food for the maintenance of the tribe. The women also weave cloth. That portion of their country which is under culture offers some of the richest sights that one can conceive, and the knowledge of agriculture possessed by them does not seem to be inferior to that of any people either in the East or in the West. They live together in villages, in houses built either of split bamboo on the model of those of the Japanese country people, or else of slate in a style peculiar to themselves. They do not live together as a nation united under one king, but each tribe, or collection of tribes, constitutes a free organization, each member thereof contributing to the maintenance of the commonwealth, acting either under a hereditary chief or under officers elected by the people. They believe in a supreme being, and also, like the Chinese, in the occult influences of nature; but they worship no idols. They have now no system of writing, but have a high appreciation of eloquence, prudence and wisdom, which, as a rule, are the only titles among them that render a man eligible to public office. They are by nature exceedingly civil and polite, and would be inclined to hospitably receive strangers had they not been rendered extremely suspicious of them by the harsh and cruel treatment received at the hands of the Chinese since the expulsion of the Dutch from the Island in the 17th century; but for a hundred years past they have strictly and persistently closed their territory to them, even going so far in certain places as to put to death defenceless cast-aways.

"China may say that the Formosans are not susceptible of being governed or civilized, and that they must be exterminated. But it is not true that these people are not susceptible of civilization. Not only the experience of late travellers, but that of the Dutch, who occupied the Island from 1621 to 1661, prove the contrary. Under the Dutch occupation the aborigines knew how to write their own language in foreign characters. This fact is attested by the Dutch authors of words on Formosa, and authenticated by the title-deeds and other documents now found among the descendants of some of the tribes that lived under the Dutch rule. One of these deeds was sent to the U. S. Consul at Amoy, by Dr. Maxwell, of Taiwan, and a photograph of it was taken. The perusal of some of the dictionaries of their language will also show that they had otherwise attained a certain degree of civilization under the Dutch, for in them are found names of objects that are in use only among, and words conveying ideas that are common only to, civilized people."



### Coolies Quarrelling.

WE do not assert that the Chinese are more quarrelsome than other folk, but the impression conveyed to the minds of foreigners passing through the streets is that they are so, at least among the humbler classes. When we first arrived in China, so incessant seemed the loud wrangling in the streets, among people who appeared to be of the coolie and smaller shop-keeping class, that it was a point of special observation that we never went out into quarters where this layer of the body politic abounds, without seeing one or more of such squabbles; on one occasion we counted within a few hundred yards in Hongkew, no less than five distinct parties who seemed to be practising for a competitive examination in slang; in three of which women took part, and showed themselves past-masters (or rather mistresses) in the art and mystery of violent and offensive personalities. In addition to these there was one struggle of a character much more rarely seen—a fight. But the remarkable thing was that there were no blows: both the belligerents had their pigtailed wound round their heads, and each made a grab at this appendage of the other, until one succeeding in getting a hold of his opponent's, pulled it without mercy. There was a small and select audience, but very little applause, and indeed very little interest. The thing was altogether too mild and contemptible to evoke any particular sympathy, as it was quite well understood that no blood would be shed. We could not but wish our own sturdy countrymen who undertake to "touch" one another, could do it as harmlessly.

### Fort Zelandia, Formosa.

THE Island of Formosa, the Beautiful Island of the early Portuguese is called both by the Chinese and Japanese Taiwan; and its principal city is situate on its north-western coast. Near to it lies "the village of Anping, clustered round the repaired ruins of the once great Formosan stronghold of the Dutch "TE CASTEL ZELAND, GEBOWER ANNO 1630, as the inscription over the main entry or gateway leading into the fort on its northern side still tells.\*

General Le Gendre, in his published pamphlet, has given us this information:—

"When in 1436 the Chinese discovered the Pescadores and the west coast of Taiwan, they did not take possession of either. In fact what did take place was this: A Chinese grandee named WAN SAN-PAU was cast in a storm on a

small island, which has since been united to a larger island lying to the eastward of it by an earthquake, and which he called Taiwan, or "Terrace Beach." It was situated about three miles north-west of the spot where Saccam, afterwards Taiwan foo, was built, and exactly where the small village of Anping and the old Dutch Fort Zelandia, which are marked on all charts, now stand. In about the year 1620 (1st year of KWANG-TSUNG, Ming Dynasty,) a Dutch vessel was cast in a storm on the coast of Formosa, near the islet of Taiwan, and found the Japanese established there. The port formed by the islet and Pakkanka appeared so commodious to the captain that he asked permission of the Japanese to build a house on the islet, at the entrance of the harbour, on the pretext that it would be of use to the Dutch in their trade with Japan; and as he promised to take no more land than could be surrounded by a cow's hide, the Japanese consented. The work was commenced at once, and the Dutch, using the same statagem as that resorted to by the Phœnicians when they obtained permission to build Pyrsa, cut the hide into thin strips, joined them together and encircled with it a piece of land large enough to build a fort on.† In 1630 (2nd year of Hwae-tsung, Ming Dynasty) this fort was rebuilt of brick. As for the Japanese, owing to a change in their politics, whereby their relations with the outside world were to cease, and, with it, all distant expeditions, they gave up their design of conquering the country. In 1634 (6th year of Hwae-tsung) the Dutch increased their establishment at Taiwan but, subsequently becoming mixed up in the political complications that arose between the Tartars and the Chinese patriot, Koxinga, they, unfortunately for themselves, inclined for the former. But being deserted by them and left to fight their quarrel along with Koxinga, they were attacked by him, beaten, and, after losing one after the other of their establishments from Kelung, the northernmost one, to Tie-ta-yau the southernmost, they were finally driven from their stronghold, Fort Zelandia, in 1662 (1st year of Kang-shi, Ta-tsing Dynasty,) and returned to Batavia."

Time and repeated earthquakes have done their work, and not one of the angles of the central keep remains; the other walls are split and broken, covering the ground with large fragments, and a large tree growing on the top of the wall of the keep waves its gnarled and knotted branches over the relics of the once strong fortress of Zelandia.

\* Swinhoe, "Notes on Formosa."

† Father de Mailla, S. J. *Lettres Edifiantes et Curieuses*, etc., Tome Dixieme, à Lyon, MDCCXCIX, p. 272.



# Advertisement.

## VIEWS OF PEKING AND ITS VICINITY.

TAKEN BY.  
MR. THOMAS. CHILD.

VIEWS IN "WAN SHOU SHAN" (part of  
the Summer Palace).

- 1—Front General View S. side.
- 2—View from Lake " "
- 3—Temple of Universal fragrance.
- 4— do do do End view.
- 5—Six-sided pagoda.
- 6—Small bridge.
- 7—Dell and Temple.
- 8—N. W. View.
- 9—N. E. " "
- 10—Porcelain Pagoda.
- 11—Bridge and Arches.
- 12—Bronze Temple.
- 13—Stone Junk.
- 14—Pagoda Bridge.
- 15—17 Arch Marble Bridge.
- 16—Camel back do
- 17—Bronze Lions.
- 18— " Cow.
- 19—Bridge and ruins.

VIEWS IN "YU CHUAN SHAN"—" (Jade  
spring hill)" also part of the Summer  
Palace, 2 miles from Wan Shou Shan.

- 30—Water Dragon Temple and Pagoda.
- 31— " " "
- 32—Marble Pagoda.
- 33— " " Base of
- 34— " Sculpture S.E.
- 35— " " S.W.
- 36—Porcelain Pagoda.
- 37—Temple and " "
- 38— " Porcelain Pagoda.
- 39—" Yu chuan " The Jade spring.
- 40—Cave of the Gods.
- 51—View in the grounds.

FROM THE PEKING OBSERVATORY.

- 46—Front from below.
- 47—View from City wall.
- 48—Bronze Armillary sphere.
- 49—Bronze Astrolabe.
- 50— " Globe S.E.
- 51— " " "
- 52— " " N.E.
- 53—General View of all at top.
- 54—Bronze Armillary sphere, top.

FROM THE CITY WALL.

- 56—Examination Hall No. 1.
  - 57— do No. 2, Summer.
  - 58—Head of Grand Canal N.E. corner  
of city wall.
  - 59—Ha-ta-men (Great Street from City  
gate).
  - 60—Chen-men (Front gate.)
  - 61— " (house on top of)
  - 62—Ta-ching men " Emperor's gate "
  - 63—Nan Sang " Portuguese Cathedral."
- IN IMPERIAL CITY.
- 71—Coal Hill, S.E. view.
  - 72—S.W. View of Coal Hill, moat; and  
corner of forbidden city.
  - 73—Ta Kow tien, the worship in the  
temple is the same as in the tem-  
ple of Heaven.
  - 75—Marble Bridge.
  - 76 N.E. from do Palace grounds.
  - 77 N. " " "

- 86 Yellow temple—Lama temple.
- 87 Incense burner.
- 88 Marble monument, front.
- 89 " " side.
- 90 " " pilau.
- 91 " " details of
- 94 Mongol encampment.
- 95 " " small.

IN TEMPLE OF HEAVEN.

- 96 Covered altar.
- 97 " " "
- 98 " " View looking north.
- 99 Altar of Heaven.
- 100 " " Details.
- 101 " " and Pilau.
- 102 Gate of South temple.
- 103 Sacrificial furnace.
- 104 Well and slaughter house.
- 111 Great Bell Temple.
- 116 Pali chuang pagoda.
- 117 " " and Temple.
- 118 " " front of " "
- 119 White pines.
- 121 Confucian Temple.
- 122 Entrance with stone drum.
- 126 Hall of Classics.
- 127 Marble Pond.
- 128 Pilau.
- 129 Tablet house.
- 131 In Hunting Park. } Shung yun
- 132 Fish pond in " " }
- 133 Pagoda in " " } Shung shan
- 136 Ju Yuen Sue (Temple).

NANKOW PASS ON WAY TO GREAT WALL.

- 141 Great Wall.
- 142 " " with gate.
- 143 View in Pass.
- 144 " Great Wall in the Pass.
- 145 Great Wall; top of Pass (Pataling).
- 150 Ancient Arch (Che Yuan quan).
- 146 " Mongol Wall Watch tower  
north of Peking.
- 147 Ancient Mongol wall Tablet by Em-  
peror Kiulung.
- 148 Ancient Mongol Wall and Bar-  
bican.
- 193 Ancient Yen remains of Walls  
S.W. of Peking.
- 153 Marble Pilau.

MING TOMBS.

- 154 Avenue of Stone animals.
- 155 " " Men.
- 156 Entrance to Yung lo's tomb.
- 157 Yung lo Hall.
- 158 " tomb.
- 159 Tang shan.
- 160 Hot spring.
- 161 View in grounds.
- 162 " " Island Post.
- 163 " " "
- 166 Senping Tai (Summer residence of  
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- 167 Chang Aim Sai with cemetery.
- 168 Shi Ching shan.
- 171 Peking Cart.
- 172 Mule litter.
- 173 Sledge on ice.
- 174 Barrow with 1 Ton 5 cwt of Coals  
brought 14 miles in 4 hours with 3  
men and 1 donkey.
- 175 House of little Ease.
- 276 Ta foah Sui.
- 178 Nestorian tablet.

- 179 Chinese group.
- 180 Audience 1873.
- 181 Student's Quarters. British Le-  
gation.
- 182 Gate in French Legation with  
Chinese.
- 183 Gate in French Legation.
- 184 Great Lama and attendant.
- 185 Butcher's shop.
- 186 Lu Kuo Chow No. 1
- 187 " " " 2
- 188 " from top.
- 189 " looking N.
- 190 Cloudy Waters Cavern Entrance.
- 191 " Gorge and steps.
- 192 " Gorge.

VIEW IN ENGLISH CEMETERY PEKING.

## VIEWS OF AMOY AND ITS DISTRICT,

AND OF

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PANORAMAS, AMOY AND NEIGHBOURHOOD.

- 1 Amoy Island.
  - 2 Kulanwo and Amoy.
  - 3 " " island.
  - 4 " " Amoy.
  - 5 " " "
  - 6 Polan Bridge.
  - 7 Garden of E. Pye Esq.
  - 8 " of Messrs. Ellis & Co.
  - 9 Kulanwo Island.
  - 10 " and Amoy.
- SINGLE PICTURES.
- 11 Rocking Stone, Amoy.
  - 12 " "
  - 13 Fishing Smacks " "
  - 14 Kulanwo—S. E. View.
  - 15 Amoy, Rock behind U.S. Consulate.
  - 16; 17, 18, 22, 41, 42, 46, 50, 51, 61, 73,  
Kulanwo.
  - 19 Joss house near Kangtang, Amoy.
  - 20 The foaming Cascade.
  - 21 " "
  - 23 The Bund, Amoy.
  - 24 Kanghae, 6 miles from Amoy.
  - 25 Custom House and Foreign Hong.
  - 26 Joss house at Pah Tat.
  - 27 Light house at Tsingtsao.
  - 28 Interior of Burying ground.
  - 29 Tai Kong and Kokchio.
  - 30 Red cliffs, above Kangtang bridge.
  - 38 Kulanwo, German Consulate.
  - 39 Carved model Joss House.
  - 43 View.
  - 44 Rock called Wellington's nose.
  - 45 Group on Fei Hoo.
  - 47 Emny Kong " Amoy.
  - 48, 58, 59, 68, 69, 70, Amoy.
  - 53 Group on H.M.S. Elk.
  - 54 Residence of Mr. Macgowan, Ku-  
lanwo.
  - 55 Officers G. N. Telegraph.
  - 56 Kulanwo and Amoy.
  - 57 Lucky rocks on beach at Kulanwo.
  - 60 Lampotoh Joss house.
  - 62 Rocking Stone, Amoy.

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with most periodicals. As its subscribers  
also include every nationality represent-  
ed in the Far East, including both the  
*Chinese and Japanese themselves*, it is  
more widely circulated than most pa-  
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for advertisers; and the rates for adver-  
tising have been fixed so low, that it is at  
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